THE CHURCHMAN.

VOL. XI.—NO. 12. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 532.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, MAY 29, 1841. BY JAMES A. SPARKS, 111 NASSAU-ST. { TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

SELECTIONS FROM ENGLISH SACRED POETRY.

R. HERRICK, BORN 1541.

LITANY TO THE HOLY SPIRIT.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me.

When I lie within my bed,
Sick in heart and sick in head,
And with doubts disquieted,
Sweet Spirit, comfort me.

When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me.

When the passing bell doth toll,
And the furies, in a shoal,
Come to fright my parting soul,
Sweet Spirit, comfort me.

When the priest his last hath prayed,
And I nod to what is said,
'Cause my speech is now decayed,
Sweet Spirit, comfort me.

When, GOD knows, I'm tossed about,
Either with despair or doubt,
Yet before the glass be out,
Sweet Spirit, comfort me.

When the Tempter me pursu'th,
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit, comfort me.

When the flames and hellish cries
Fright mine ears and fright mine eyes,
And all terrors me surprise,
Sweet Spirit, comfort me.

When the judgment is revealed,
And that opened which was sealed,
When to Thee I have appealed,
Sweet Spirit, comfort me.

TO GOD, IN HIS SICKNESS.

What though my harp and viol be
Both hung upon the willow tree?
What though my bed be now my grave,
And for my house I darkness have?
What though my healthful days are fled,
And I be numbered with the dead?
Yet have I hope, by thy great power,
To spring—though now a withered flower.

PRAYER FOR ABSOLUTION.

For those mine unbaptized rhymes,
Writ in my wild unhallowed times;
For every sentence, clause, and word,
That's not inlaid with Thee, my LORD,
Forgive me, GOD; and blot each line
Out of my book, that is not thine.
But if, 'mongst all, thou findest here *one*
That's worthy of thy benediction;
That one, of all the rest, shall be
The glory of my work and me.

THE DAILY SERVICE.

There are two principal ends of the worship of GOD, the glory of him that is worshipped, and the benefit of the worshippers. And these two are so inseparably united, that St. Augustine reduceth both to one, assuring us that all the advantage accrues to us. But whether we look on them single or conjoined, no part of divine worship doth so much express and advance GOD's glory, nor so directly tend to man's good, as Public Prayer; in which we make the most universal solemn acknowledgments of our obligations unto, and dependence upon, the Supreme LORD of all the world; and by which all the servants of GOD in all times, places and circumstances, do, with one heart and voice, by common consent, reveal their wants and obtain supplies for them. So that we may call this the life and soul of religion, the *anima mundi*, that universal soul which quickens, unites and moves the whole Christian world. Nor is the case of a private man more desperate, when he breathes no more in secret prayer, than the condition of a Church is, where public devotions cease. St. Jerome, out of Hippolytus, puts the cessation of the Liturgy as a principal sign of the coming of Antichrist. And nothing more clearly shows a profane generation, the very title of wicked men, in Scripture, being, that they call not on God. 'Tis well if any of us can excuse ourselves—but the general neglect of daily prayers by ministers, (who are both desirous and bound to perform them,) doth too sadly testify they are tired out with the people's constant absence, and altogether witnesseth the universal decay of true piety. Perhaps the dishonor that is cast upon God and religion, will not move these disregarders and neglectors, since they live so that a stranger could not imagine that they had any GOD at all. But I hope they have yet so much charity for their own persons, that it may startle them to consider what mischiefs are hereby brought upon their own selves, as well as others. Wherefore, let them ask the cause of all that Atheism and profaneness, luxury and oppression, lying and deceiving, malice and bitterness, that is broke in upon us, to the torment and disquiet of the whole world. Let them ask, why they plague others with their sins, and others requite them again; and it will appear that all this is come upon us because we forget GOD and Heaven, death and judgment, which daily prayers would mind us of. Our souls are fixed to the earth, because we lift them not up to Heaven. We have neither grace to do good, nor resist sin, because we never ask it; and we can have as little hopes of glory, as we have signs of grace, because we do not prepare for it. But if these evils be too thin and spiritual, let it be inquired, whence our national and personal calamities proceed, epidemical diseases, wars and pestilences? Whence comes the multiplication of heresies, the prevalence and pride of the enemies of the true religion? The Jews will tell you, Jacob's voice, in the Synagogue, keeps off Esau's hands from the people. We have disrespected and slighted GOD, and His worship, and He may justly put us out of his protection: if He meet us not in His house, He may go away displeased; and then we lie open to all evil, when our defence is departed from us; and they that provoke Him so to do, are enemies to themselves, and to the Church and State where they live—indeed, the worst of neighbors. But, notwithstanding all this, while sober and devout men lament this epidemical iniquity, and groan under the sad effects thereof, passionately wishing a speedy remedy, the offenders grow bold by their numbers, and hardened by their evil custom, till they now despise a reproof, and deny this negligence to be a sin, because they have no mind to amend it. But these are of two kinds.

1. Those that make their business their apology, and suppose it is unreasonable to expect them, every day, at common prayer, and judge it sufficient, to say they cannot come.

2. Those which have learned to despise and hate the prayers of the Church, and to scorn that, which their forefathers (generally better than they) did heartily serve GOD by, who account it their virtue to abstain from them, and having sufficiently undervalued those devotions stamped by public authority, imagine they may say, innocently enough, they will not come; and if, to disparage the *rule*, did take off our obligation to walk by it, then these scorners were the least of sinners. But neither the excuses of the one shall cover his covetousness and irreligion, nor the confidence of the other shelter his pride, at the last and dreadful day. So that I suppose it may be a friendly office, and will be so accepted, to warn all such of the unsafe grounds they rely upon, in their forbearing public prayers. And this I shall do, by representing, with all moderation: 1. The reasonableness of our being present at daily prayers, to those who say they cannot; 2. The excellency of the Liturgy, to those who say they will not come. And this I am obliged to do, to smooth the way to the Temple; for in vain do we show how men may be devout there, if they excuse or deny coming thither. And we must not so confine our charity to those within the walls, as to forget those without. We love the one best, but we must pity the other also, and endeavor to deliver their souls from living in a constant sin, which they miscal innocence. I know I oppose a torrent; but as long as men have reason, I shall hope such as will consider, may either be convinced, or rendered moderate. However, this will confirm those that are of the true Church, and it is something with me to serve such.

1. We shall demonstrate the reasonableness of the daily attendance on public prayers; and that principally from the universal reason of all the world, and the concurrent practice and consent of all mankind, which agrees in this, that wheresoever they own a GOD, true or false, they will perform some worship to him. The very heathens, besides their private requests and vows, made particular addresses to their temples in all their great concerns, and yet abstained not from the daily sacrifices, nor from the frequent festivals of their numerous deities; in Egypt, as Porphyry relates, they praised their gods with hymns three or four times every day. The Turks are called to their houses of prayer five times every day, and six times upon the Fridays; and he that notoriously absents himself, is punished with disgrace, and hath a fine set upon him. And if our Saviour think it reasonable we should do something more, how dare we call it unreasonable, when we are not enjoined to do so much as they? But to go on, who knows not that the Jews had set hours of prayers, when all devout people (even CHRIST's apostles) went to the temple or synagogues to offer up public supplications? And these hours are observed among them exactly to this very day. One instance of their strictness in this particular we learn from the Talmud: where it appears that because of the distance of the temple, and the impossibility of attendance on the daily sacrifice, those who could not come hired certain devout men, who were called (viri stationis) men of appearance, to present themselves daily there, and put up petitions for them. And the Pharisees not only observed the usual hours of prayer, but doubled them, and zealously kept them all. Now JESUS tells us, our righteousness must exceed theirs, if ever we hope to enter his kingdom. Which precept of his some of us could almost afford to call an intolerable burthen, for we call a smaller matter by a worse name. To pass then to the Christian Church. We have an express command to pray without ceasing, that is, without omitting the set times, which every day return, and ought to be observed.

In obedience hereunto the Church, in the apostles' time, met at daily prayers, (Acts ii. 46,) and so did the Primitive Christians for many ages after, who had their liturgy, eucharist and hymns, even in night, when persecution prevented them in the day. And surely their zeal and fervor is a huge reproach to our sloth, who yet call ourselves of the same religion, and are so far from venturing lives and estates to enjoy opportunities of devotions, that we will not leave our shop nor our company, nay, our very idleness, half an hour, for a freer and more easy worship than they could enjoy. Surely we are as unlike them in practice, as we are like in name and profession. Twice a day was not enough for them, wherefore they appointed (in the days of martyrdom) three set times in every day for prayer; nine, twelve, and three in the afternoon, and punctually observed them. Afterwards, in more quiet times, it was wonderful to behold the orderly performance of morning and evening prayer, in huge assemblies of men and women, who failed not of their constant attendance. These are the men and times whose principles we are reformed by, but I wish that corrupted Church who forced us to a separation, do not prove more conformable to the outward part of their practice in a due observance of public prayer, than we, who have more knowledge, better prayers, fewer excuses, and yet less devotion. Wherefore let us no more complain of our own Church for expecting us at daily prayers. Let us rather challenge all nations and people for fools, and declare it unreasonable that we should have any GOD at all, or let him have any of our time, though he give us all we have. Let us tell the world we are self-sufficient for the conduct and defence of ourselves and our affairs, and then we shall discover ourselves what we are. We must not feign ourselves too busy, for we do lay aside our business daily for causes less weighty, and advantages more inconsiderable. If vanity or lust, Satan or his emissaries call, we can find leisure; and why not when GOD calls? Unless we think all that time lost which is spent upon his service, or as if we needed not his blessing. In short, if unavoidable business did hinder us and nothing else, many men might come always, and all sometimes, and every day an hundred for one that now comes. Wherefore it is sloth and covetousness, or Atheism and irreligion keeps us away. And if so, what signify those pretences of praying at home, (which ought always to be done too?) Verily no more than those of the idle schoolboy who seeks a corner, not to learn, but to play in without disturbance. And truly it is to be doubted that constant neglecters of public prayers, use seldom and slight devotions in private, for they make the same objections against them. Finally: therefore do but remember the reasonableness of this is to be tried at a higher tribunal, and come as often as GOD can in reason expect to meet you there, and I shall ask no more.

2. To the reasonableness of the Church's injunction, we may add the excellency of that provision which is made for you, which ought to invite you to come, and will be an aggravation of your neglect. But here I must not expatiate into the particular encomium which every part of the liturgy deserves. That would make the porch larger than the house, and may better be seen in the following discourse: only at present we may say this of it in general, that though all Churches in the world have and ever had forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure; which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding; so full, that nothing may be omitted which is fit to be asked in public; and so particular, that it comprises most things which we would pray for in private; and yet so short, as not to tire any that have true devotion. Its doctrine is pure and primitive; its ceremonies so few and innocent, that most of the Christian world agree in them; its method is exact and natural; its language is significant and perspicuous, most of the words and phrases being taken out of Holy Scripture, and the rest are expressions of the first and best ages: so that whoever takes exceptions of these, must quarrel with the language of the Holy Ghost, or fall out with the Church in her greatest innocence. Indeed the greatest part of these prayers are primitive, or a second edition of the most ancient liturgies of the Eastern and Western Churches, corrected and amended. And in the opinion of the most impartial and excellent Grotius, (who was no member of, nor had any obligation to this Church,) the English liturgy comes so near that pattern, that none of the Reformed Churches can compare with it. And if any thing external be needful to recommend that which is so glorious within, we may add, that the composers were all men of great piety and learning; for they were all either martyrs or confessors upon the restitution of Popery, which, as it declares their piety, so the judicious digesting of these prayers doth evidence their learning; for therein a scholar can discern close logic, pleasing rhetoric, pure divinity, and the very manner of all the ancient doctrine and discipline; and yet all made so familiar that the unlearned may safely say, *Amen*. Lastly, all these excellencies have obtained that universal reputation which these prayers enjoy in all the world, so that they are deservedly admired by the Eastern Churches, and had in great esteem by the most eminent Protestants beyond the seas (the most impartial judges.) In fine, this liturgy is honored by all but the Romanist, whose interest it opposeth, and some Dissenters whose prejudices will not let them see its lustre; whence it is that they call that (which Papists hate because it is Protestant) superstitious and Popish, and though they count it Roman, condemn it without a hearing. But when we remember the best things in a bad world have most enemies, (as it doth not lessen its worth, so,) it must not abate our esteem that it hath malicious or misguided adversaries; who for all this hold the conclusion and obstinately resolve they will not come.

How endless and unprofitable it is to dispute with them, the little success of the best arguments managed by the wisest men, do too sadly testify. Wherefore I shall decline that, and attempt to convince the enemies, by assisting the friends of our Church devotions. And by drawing that vail which the ignorance and indevotion of some, and the passion and prejudice of others, have cast over them, I shall represent the liturgy in its true and native lustre, which is so lovely and ravishing, that, like the purest beauties, it needs no supplement of art and dressing, but conquers by its own attractives, and wins the affections of all but those that do not see it clearly. This will be sufficient, I am sure, to show that whoever denies no more than to worship GOD with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms; so that I should have concluded here my preface, (when I had given a more particular account of this undertaking,) but that I must first examine an objection or two, which are like a skin over the eyes of some, and be the picture never so full of graces, will spoil the prospect, if they be not removed.

Dean Comber.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—The Domestic Secretary has been, indirectly, at any rate, blamed for receiving his three thousand dollars per annum, for salary, clerk hire, &c., and it has been boldly said, he has not earned this large amount. In his justification it has been urged, that besides attending to his arduous duties as Secretary, he has edited the "Spirit of Missions." Will you permit a regular reader of that periodical to express his thanks to the Editor, for the very able manner in which he has brought most prominently to view, the *comparative merits* of Foreign and Domestic Missions? For instance, in the last No., we are informed, on p. 151, that the *Foreign* Secretary is to make a renewed and urgent appeal; he is to visit parishes, associate Clergymen with himself, and, in effect, to make an *Episcopal* institution, to raise funds to support Mr. Southgate, and Dr. Robinson, and their wives and families, in Constantinople, to act as voluntary aids to the Archbishop of Canterbury, [vide last Churchman,] and the Church of England, in an endeavor to reconcile the Greek with the English Church and her American daughters; to enable Dr. Boon to return from China; and to support the Boarding Schools in Greece. I suppose it is to be urged as a *great duty* upon "Episcopalians," to continue their support to these "Missions." On the next page, 152, Bishop Polk, in speaking of the state of religion on the "Red River, Southwestern Arkansas, and Northwestern Louisiana," says:

"*The field is vast and destitute. In all this region, we have but a single laborer*, the Rev. Mr. Steel, of Caddo, Louisiana." Bishop Polk adds, "the religious instruction of the population, when there is any, is in the hands of others, and even among these the laborers are very few. The Indian tribes are better provided for than the whites who surround them, either in Texas or the United States. I have preached in many places as I have travelled, always to attentive congregations, and baptized many infants, and some adults; on one occasion a 'household,' comprising a gentleman, his wife and five children. In no other part of my field of labor have I seen *a people of whom it may be so truly said that they are perishing for lack of knowledge. They deplore their destitution, and profess a desire to remedy it.* So far as the contribution of the means of support will go, they avow a willingness to give according to their ability. But they have *no one* to say to them 'this is the way, walk ye in it.' *They want guides, able and faithful men, who are willing to deny themselves for the work of* CHRIST, *and go forth into the wilderness to seek the sheep of* CHRIST '*dispersed abroad*,' '*in the midst of this naughty world*.' Without the efficient co-operation of such men, our missions must result in a very little permanent good to the Church. *The field is large*, and it is difficult; but I know of none which to patient and persevering energy promises a surer harvest. We must, to do any thing here with our limited supply of clergy, introduce the system of itinerating. Our missionaries must embrace several points in their field, and agree to *endure the hardship necessary* to fill such stations. It will keep them a great deal in motion, and will force them to husband their time for study and pulpit preparation. But in this they will be subjected to nothing more than is devolved upon their Bishops, and, in pursuing it, will doubtless reap their reward."

Suppose, now, Mr. Editor, that a serious, and prayerful, and *faithful* Christian, who has, out of his abundance to give, should ask his own conscience: "shall I give any part of my donations to support *such* foreign object, while there is such want, such destitution, such ignorance, at my own door?" I do not know what effect the reading of the Spirit of Missions has had upon others, but it has more and more confirmed me in the opinion, that it is not the duty of the members of our Church to support foreign Missionaries, with large salaries and liberal allowances, to reside in Greece, and in Constantinople, and in China, while our own Bishops have not the means of support; and while thousands and thousands in our own immediate vicinity, who are really anxious to know the truth, perish for lack of knowledge.

F. M.

For the Churchman.

BISHOP BULL AND BISHOP HORSLEY ON JUSTIFICATION.

NO. II.

In the close of my former number I asked, "is it *true* that the great majority of the English clergy lamentably swerved from the doctrines of their Church, * * * * by treading in the footsteps of Bishop Bull, that vigorous champion and excellent prelate?"

Before I give a direct reply to this startling interrogatory, I will introduce an extract from Bishop Horsley, which has a bearing on the subject. The author of the "Charge" which I am now examining, quotes a passage from Bishop Hall; "CHRIST's *imputed* justice apprehended by faith; all antiquity is with us for this. A just volume would scarce contain the pregnant *testimonies of the Fathers to this purpose*;" and immediately adds in a note: "That man is *justified by faith without the works of the law*, was (*says* BISHOP HORSLEY) the uniform doctrine of the first reformers. It is a far more ancient doctrine. It was the doctrine of the whole college of Apostles. It is more ancient still: It was the doctrine of the Prophets. It is older than the Prophets: it was the religion of the Patriarchs. It is the very corner-stone of the whole system of redemption." Whence this passage is taken, we are not informed, except that it is from a "Charge." Turning to OVERTON, (p. 207,) from whom there is internal evidence that it is borrowed, we perceive that there is a reference to "Charge, p. 26, 6." Turning once more to Bishop Horsley's *Works*, *Vol. III.*, we find the pregnant sentence; but on p. 26, we are somewhat astonished to see the eloquent prelate warmly recommending the "Confession of Faith of the Church of Saxony," with the elucidations upon particular points which are to be found in the works of PHILIP MELANCTHON;* and not only so, but, continues he, "as a preservative of your own minds from the contagion of the *Antinomian* folly, I WOULD RECOMMEND THE 'HARMONIA APOSTOLICA' OF MY ILLUSTRIOUS PREDECESSOR, BISHOP BULL."†

The Clergy of the Church of England, who, in the main, have followed Bishop Bull, are not, then, my unprejudiced Christian inquirer, in such an awful predicament as some have apprehended. Suppress thy fears. It is Horsley—"that great divine," as Overton (p. 38) denominates him; it is *Horsley*, who, while he maintains that faith is "the first principle of that communion between the believer's soul and the divine Spirit, on which the whole of our spiritual life depends;" (p. 189;) that the preaching of CHRIST's everlasting Gospel "will always find its way to the hearts of those that shall be saved, and bear down all opposition," (p. 410,) and that in the Homily of Justification the doctrines of the Gospel "are delivered with admirable perspecuity and precision;" (p. 199;) it is HORSLEY who, at the same time, declares that the doctrine of justification by faith is the very corner-stone of the whole system of redemption, and who, to explain it, urges his clergy to study the Saxon Confession, in connexion with the works of Melancthon and the Harmonia Apostolica of the illustrious Bishop Bull!‡ And if thou shouldest have any misgivings as to the Saxon Confession, or Philip Melancthon, permit me to remind thee, that according to the Bishop of Ohio, (who, in this instance, follows unquestionable guides,) a frequent correspondence on the most important matters of the Reformation was kept up between Cranmer and the Continental divines, especially Melancthon; that the "latter was particularly consulted on the subject of the Articles, and is known to have urged for a model, the confession of Augsburg;" and, that some of the articles "are *drawn* from the Confession of Augsburg, others from that of Wittenburg, known as the Saxon Confession, and professedly drawn up in strict accordance with that of Augsburg." *Charge*, p. 17. If, therefore, Bishop Horsley's opinions are to be relied on, Churchmen are safe in following Bishop Bull; the great sin, the parent sin, ought not, in charity, to be ascribed to them, for charity rejoiceth in the truth; if his opinions, on the other hand, be nothing worth, it is to little purpose that he is appealed to in an Episcopal charge, deliberately prepared for the press, as sanctioning, by his name, the fundamental principles of the Charge. They who do appeal to him, ought to reflect, that although *he* has said it, it is undoubtedly true, that "the *practice* of religion will always thrive in proportion as its doctrines are generally understood, and firmly received; and the *practice will degenerate and decay*, in proportion as the doctrine is misunderstood and neglected."

"Unpleasant and injurious as religious controversy may be, in certain respects, (says a writer,) the revival of the controversy on the great doctrine of justification is not at all to be regretted. Truth generally comes off triumphant where there is a fair field, and when each side is well and ably represented, and the whole strength of each is put to the proof. At all events, interest is awakened in an important spiritual question."§ Under this persuasion, Mr. Editor, without pretending to "represent" any body but myself, or to possess extraordinary "strength," I shall probably trouble you with another communication.

April 27, 1841. MELANCTHON.

P. S. Since writing the above, the Churchman of April 24 has come to hand. The Editor will accept of my thanks for the valuable extract from Bishop Bull, whose work is not always to be obtained by the Clergy.—It must have occurred to almost every reflecting and impartial investigator, that if, when righteousness is said to be imputed in Scripture, it is used in the Calvinistic sense, (that is, the sense of the Bishop of Ohio,) it will be necessary with Bishop Bull, and the "most learned man" to whom he refers, to affirm, that "the righteousness of CHRIST is imputed to us on account of the righteousness of CHRIST," "an expression which is a manifest solecism." To this I may be allowed to add, that as Justification and Condemnation are opposed to each other, they who hold to imputed righteousness in the absolute Calvinistic sense, must necessarily hold to universal salvation. Compare the *Charge*, p. 50, with *Rom.* v. 18. It is utterly impossible to avoid this conclusion.—"Of the imputation of CHRIST's righteousness, (says Bishop Bull,) you cannot find the least trace either in our Confession, or the *Confession of Augsburg*." Let the admirers of the Charge be careful to remember this fact, which of itself speaks volumes. "The imputation of the righteousness of the Redeemer;" "these (said our late venerable Bishop White) were words so much used, and so much in favor with some at the time of framing the ARTICLES, that the *omitting of them could not have been the effect of accident*." As to the Homily of Salvation, he continues, "not a word is to be found *in it* concerning the imputation of the righteousness of our blessed Saviour." *Comp. Views* II., 146.—It has been mentioned in a former paper, that the "Necessary Erudition" was drawn up in 1543, under the direction, in part, at least, of Archbishop Cranmer. In one passage of that treatise, certain works are affirmed to be "meritorious" towards the attaining of everlasting life; but in the portion composed by Redmayn, under Cranmer's superintendence, it is said that "our own worthiness is utterly excluded;" and, in the very portion where the term *meritorious* occurs; the works alluded to are considered "as of themselves unworthy." The truth is, that the word "merit" had, in days gone by, a much greater latitude of meaning than at the present time. *Merits* and *Demerits* (says Steevens||) had, anciently, the same meaning." "Did they [our fathers] (said Hooker) think that men do merit rewards in heaven?" "The ancients (he replies) use *meriting* for *obtaining*; and, in that sense, they of Wittenberg have it in their Confession; 'We teach that good works commanded of GOD, are necessarily to be done, and by the *free kindness* of GOD they *merit* their certain rewards.'" *Discourse of Justification. Sec.* 21. In the "Necessary Erudition," therefore, meritorious works must signify those that contribute to everlasting life; and if the term, notwithstanding the qualification of *unworthiness* referred to, be still mortally offensive, I can only say, that Bishop Horsley earnestly recommends the Saxon Confession set forth by "them of Wittenberg," and that the Bishop of Ohio maintains that the present Articles of the Church of England chiefly derive their origin from Lutheran formularies, the Confession of Augsburg, and the CONFESSION OF WITTENBERG.

At the request of our correspondent we have copied, and shall now subjoin, the entire passage in Bishop Horsley's Charge in which the above quotation (or rather *so much of it as is a quotation*) is found.

Bishop Horsley charges his clergy not to rely in their preaching on the principles of natural religion as the foundation of morality, but to preach the faith of CHRIST, and lead their people to seek in it the rules and motives of the Christian life. In urging this course on his clergy, he supposes it may be objected by some of them that "morality," in a large sense of the word, may be taken to comprise all the duties which grow out of the relations of men to one another and to their Maker; and that therefore, in preaching morality, they would comprehend the Christian religion, and inculcate all that it taught. To this objection he replies, among other remarks, as follows:

"The word 'morality,' in its public acceptation, carries no such extensive meaning as they ascribe to it in their private understanding who speak of it as the same thing with religion. It is rather a name of distinction, either for social duty as it was understood and practised among the heathen, without the additions and improvements of Revealed Religion, or for those religious duties which are in themselves duties by an inherent fitness and propriety, demonstrable from the relation in which we stand to GOD, our Creator and Redeemer, when once it is made known to us, without regard to any particular command. In the one or the other of these two senses, as distinguishing social duty from religious, or the primary duties of religion from the secondary, the word morality is used even among the learned, and the unlearned have no apprehension of any other meaning. When we say then that morality and religion are the same, I fear we are generally understood to set aside all the additions and improvements of revealed religion, as things at the utmost of very inferior importance, or at least to set aside positive precepts."

Having largely exposed the emptiness of works of morality in the sense above defined, and having shown that the moral actions of infidels and heretics, however specious, were in truth sinful, because done in infidelity and heresy, which are sins, and not done, as GOD requires, in and from the Catholic faith, Bishop Horsley proceeds as in the annexed extract:

"You see, my brethren, of what importance it is to the edification of your people, that you maintain the distinction between religion and morality, and set forth the superior excellence of the former, both in the external and the internal part. An overabundant zeal to check the frenzy of the Methodists, first introduced that unscriptural language which confounds the two; and an apprehension that the prevalence of their numbers in these parts might make you too ready to adopt it, hath induced me to discourse you so largely upon the subject. Bear with me if I add, that the propagation of Methodism hath been less owing to its own powers than to the injudicious manner in which it hath been resisted. In the controversy about faith and works, either side of the question hath had pious, learned, and enlightened men among its advocates. When the pious, the learned, and the wise, on both sides, explain, the controversy turns out to be a mere contest about words; the matter in dispute being nothing more than this, in what words a proposition in which all agree may be best enounced. That man is justified by faith, without the works of the law, was the uniform doctrine of the first reformers. It is a far more ancient doctrine, it was the doctrine of the whole college of the apostles: It is more ancient still, it was the doctrine of the prophets: It is older than the prophets, it was the religion of the patriarchs. And no one who hath the least acquaintance with the writings of the first reformers, will impute to them, more than to the patriarchs, the prophets, or apostles, the absurd opinion, that any man leading an impenitent and wicked life, will finally, on the mere pretence of faith, (and faith connected with an impenitent life must always be a mere pretence,) obtain admission into heaven. Whether our Methodists are justly chargeable with this Antinomian doctrine, is what I will not take upon me to decide; I would charitably hope that it is to be found only in the language of the more illiterate of their teachers: Whether they be justly charged with it or no, it is your duty to be careful, that in your anxiety to expose this folly, you yourselves run not into the opposite extreme of the Pelagian heresy. Be careful that you ascribe no such merit to the good works of men as may claim immortality as the wages of a service; that you ascribe no power to man to perform works truly good, without the assistance of the Divine Spirit. But then be careful on the other hand, to explain on what ground merit is denied to the best works of the faithful. It is not that the works themselves are not good—such as being well done would be meritorious—such that the leaving them undone, or the doing of them with negligence and indifference, while we profess to be believers, is a deceiving of our own souls: But the want of merit lies in the imperfection and deficiency of our best performances. And remember always to inculcate, that in this respect our faith is no less defective than our works, that it is not by the *merit* of our faith, more than by the *merit* of our works, that we are justified,—that there is indeed no hope for any merit of our own, but through the efficacy of our LORD's atonement: for that we are justified by faith, is not on account of any merit in our faith, but because faith is the first principle of that communion between the believer's soul and the Divine Spirit, on which the whole of our spiritual life depends. These doctrines are delivered with admirable perspicuity and precision in the Homilies of our Church," &c.

The conclusion of the passage, in which Bishop Horsley recommends his clergy to study Bishop Bull's Harmonia Apostolica, may be seen above in our correspondent's article. The connection shows that "the works of the law" which Bishop Horsley excluded from justification, are works done without the grace of the gospel and the energy of the HOLY SPIRIT; these being the only works which all will

---

* The point for which I contended in a former number was, that as the Confession of Augsburg was composed in 1530, no less than thirteen years previously to the publication of the *Necessary Erudition*; and as the Necessary Erudition breathed the spirit of Lutheranism, Archbishop Tillotson was not to be condemned for quoting from that work as authority. It contained the concurrent doctrine of the English Reformers on Justification; and the English Reformers, according to the "Charge," symbolized with the Lutheran. See the P. S.

† St. James affirms that we are justified by works, and not by faith only. "A man is said, ἐξ ἔργων δικαιοῦσθαι, to be justified by works, (says Bishop Bull, in his Harmonia, quoted by Overton, p. 218,) because good works are the *condition*, according to the divine appointment, established in the Gospel covenant, *requisite* and *necessary* to his justification; that is, to his obtaining *remission of sins* THROUGH CHRIST, and *acceptance* into the divine favor." Overton constantly refers to Horsley in a tone of commendation, but still, in relation to such passages, exclaims, "Is this indeed the doctrine of the Church?" "Surely it must require no ordinary courage to maintain this!"

‡ "By this work," (the Harmonia Apostolica,) says the author of the treatise on Oxford Divinity, recently quoted in the Western Episcopal Observer and the Churchman, "by this work far more than any other, was the standard of orthodoxy among the divines of the Church of England, on justification and its kindred subjects, reduced to that low degree which afterwards reigned so widely," &c. This must be historically inaccurate, if Horsley be a credible witness. A late writer in the Western Episcopal Observer well remarks, that "the divines of the Oxford school are to be acquitted of the charge of substantial *novelty* in their principle" on this subject, as, "right or wrong, it is substantially the same with that of Bishop Bull." I know not that the Bishop, who has the general superintendence of that paper, has ever rebuked the writer who ventures to utter such a sentiment; it would seem, however, that the Bishop's correspondent, the Rev. G. S. Faber, asserts that the "Oxford Tractarians are doing all that lies in their power to propagate the Popish view of justification." If this assertion be true, I think that I shall be able to show that the Bishop is likely to become a Papist, on the doctrine under consideration.

§ I quote from a correspondent of the W. Episcopal Observer, who is commended as "judicious" by the editor of the "Banner." The editor of the Banner, however, thinks that the subject of justification at this time is a "*vexed* subject."

|| Notes to Shakspeare's Coriolanus, Act 1, Scene 1. Crabb, in his Synonymes, tells us, that merit comes from the Greek μείρω, to get, *because he who merits has a right to get*. He might, however, have omitted the words which I have italicized.

agree ought to be excluded. To quote the sentence, therefore, in proof that Bishop Horsley designed to exclude from justification good works, or works flowing from faith, and wrought by the assistance of the HOLY SPIRIT, is a perversion of the author's meaning; since he distinctly says that, in reference to such works, the controversy about justification by faith only, or faith and works, is "a mere contest about words." We hold it to be impossible that, in the present age of the Church, this vain dispute about words should be revived; and our motive in directing attention to the subject is rather to do justice to Bishop Horsley than to combat the opinion in behalf of which his name has been unfairly enlisted.

For the Churchman.

Mr. Editor,—I see by the last report of the Treasurer of the Foreign Committee, that $700 have been presented to our Church Society by the American Tract Society, *to be used in circulating tracts in Greece and Africa.* We are told that the Foreign Secretary has a strict eye over all these foreign operations. Will he inform the Church what is the character of those tracts thus distributed *under the authority of our Church*? Are they of the same "non-committal" kind as those circulated by the A. Tract Society here? Our Church will be brought distinctly before the members of the Greek Church, by the doctrines and duties taught in the tracts thus circulated. Can the Secretary give us a translation of one of them? As a member of the society, of which he is the Agent, I should like to know more about those tracts. QUERIST.

For the Churchman.

THE TRUE CATHOLIC GROUND.

In the mighty contest even now begun, which must be waged for Catholic Truth, those societies which are self-constituted, and consequently possess no real stability in themselves, but rather, like all human and earthly productions, contain the germs of dissolution, will occupy but a small place, and play but a brief part upon the great arena. That a contest must be waged is a point of fact, and no idle speculation. Not that any now called upon to lead the battle, as deeming it necessary for the preservation and extension of the truth; but the 'larum note hath already been sounded with a startling peal which has thoroughly roused all parties and denominations, and now come what may, we must meet the contest. The keeper and guardian of Truth has so long been the Church Dormant, and Satan has, consequently, so promoted the spirit of schism and error, that it is no party strife which now pends; but two mighty spirits working in men, two powerful principles developed in human kind have been aroused, and nothing upon earth can now lay them, or stay the incipient struggle. It has ever been so. The deep oriental philosophy resorted to the principle of Dualism, (which doubtless sprung from a veritable tradition corrupted,) in order to solve the mystery. And we recognize the fact of the perpetual struggle between good and evil in the history of the world, from the fall of man to the establishment of Christianity. In the contests of Constantine, providentially ordered for the good of the Church, there is something which almost compels us to recognize that the external scenes, and the actors then occupied in those great events, were but the organization, so to speak, by which two mighty principles out-wrought their struggle. In the events, also, of the so-called (Continental) Reformation, we recognize again one of those crises when the underworking struggle burst forth in its might, leaving deep traces of the contest upon mankind itself.

It was not Luther and the Pope, nor even purity contending with corruption; but it was the olden contest of two principles out-working their results in human nature and this world,—the contest of Light with Darkness, of Good with Evil, of Order and Rule with Anarchy and Self-government, of Catholicism with Schism. As if the Evil One knew that his time was short, each succeeding struggle has been more desperate, and as the (Continental) Reformation did more injury, by far, to the Church Catholic, than did ever the persecutions of Paganism; (which rather were overruled to prove blessings;) so we may expect in the present struggle a still more desperate effort to deepen the wound inflicted by that Reformation. We have only to look to our armor, and see how we bear ourselves in the battle. But as the Church will have to combat the wild, democratic, anarchical and infidel spirit which is abroad in wonderful strength in the world; so, first, has the attack, as at the Reformation, been now renewed upon her very citadel itself, and she must make sure her own position, before she can contend with the world. Thus we repeat, that in this struggle, in which she is to occupy the ground which will place her before the world as the only Champion of Truth, the only effective opponent to anarchy and infidelity, in which, in fine, she is to vindicate her ridiculed, unbelieved, now scarce-apparent, but yet Divine and Catholic claims; no body, from its very origin, possessing the germs of dissolution, can be able to battle the ground with her; but she must look for her really formidable antagonist in some organization possessing common vital principle with herself, but unhappily perverted to subserve the cause of error. In the struggle for Catholicism, the sects which owe their birth to some self-constituted preacher, as Luther, Calvin, Wesley, or to some crazy fanatic, as the Anabaptists, et id omne genus, will be but as chaff or dust in the whirlwind before the contest between the CATHOLIC CHURCH and (that powerful body which has severed itself from the Church Catholic) the CHURCH OF ROME. Numbers are nothing in the balance of Truth. An individual Luther's or Calvin's authority, or all such *unauthorized authority* combined, is less than nothing in the great debate which must depend upon Historic Facts, Ancient, Primitive, Catholic, and Scripture Testimony.

Facts daily occurring demonstrate that a man who is not wrapped in the darkness of wilful (or unfortunate) ignorance, or in the impenetrable mantle of the dogmatic sciolism of supposed knowledge, has, upon honest inquiry, no alternative but Catholicism or Romanism: he never dreams of changing one sect for another, since all stand upon the same modern and self-constituted basis. If, then, Catholicism does not so prominently present her claims to him as to prevent his embracing Romanism, there is something wrong, some unworthy timidity or neglect of principle. The Church is deeply founded, as to her principles in human nature, and if she allows Romanism to prove most attractive, it is because she is neglecting those very principles which are attractive because accordant with principles and feelings of our nature, and of which, accordingly, Romanism takes all the advantage. To attempt, after the manner of the sects, to spiritualize entirely all worship, is absurd and detrimental; for, as long as we are in the flesh, it is right and necessary that the senses should bear their interested part in religious services. And so in view of the Church's position; it strikes us most forcibly that her defenders, generally, do not assume their strongest ground in the contest with Romanism, and expend their force in a lengthened and reiterated strife, when they have at hand, if they will but use them, weapons which might prove irresistible.

We do not now aim at controversy with Romanism—(the contest with it is not so much to be by polemics as by out-working them in missionary labor, by forestalling their positions, by maintaining and exhibiting our true Catholicity, embracing whatever they have primitive and attractive, without their enormous errors)—but we only design to throw out some hints which we earnestly believe necessary to be kept now in mind, and urged upon the consideration of our watchmen upon Zion. So we will merely, without arguing at this time, suggest the advantage we gain upon some of the most prominent points of difference with the Romanist, by assuming Catholic ground. For instance, then: the Reformation is triumphantly appealed to by the Romanist, as the date of our existence: we can reply, that the Continental Reformation (with whatever spirit begun, however laudable then) became a tissue of arch schism, error, and contradiction, (reminding him at the same time, also, of the "variations of" *Romanists,*) and that it gave birth to the hydra-headed monster of Protestantism; while the Anglican restoration or purification, we hold to have been only a dropping of some errors, which left the Church there as it was before those incrustations were formed upon it; and so it was neither *re-formed,* (it remained in its ancient Apostolic form,) nor became Protestant. The Romanist urges the Infallibility of the Church: instead of vainly contending against him upon the unsound ground which Protestantism takes thereupon, we do hold the CHURCH CATHOLIC to *be infallible;* denying that each several branch is in itself, and that the Church of Rome is the Catholic Church. He presses the authority of tradition: rejecting the utterly untenable Protestant ground, we hold tradition to be interpretative of Scripture, and that any tradition coming upon the same testimony as an Apostolic Epistle, (for the canon of Scripture depends upon traditive testimony,) is of equal divine sanction; and we ask him to show us such. He argues for the Real Presence in the Eucharist: condemning the Zwinglian, and other Protestant views, we hold a real, veritable presence, whereby we actually and most really, yet spiritually, partake of the very "body and blood of CHRIST," which name may properly be applied to the bread and wine after their consecration; but we deny that his transubstantiation is this Catholic view, and join issue thereupon on a historical fact. He contends for the necessity of works in justification: rejecting the pernicious Protestant solifidian doctrine, we reply, that we are justified by faith alone, good works being necessary for salvation. He contends for purgatory: we admit that Hades is *a "purgatory,"* i. e., a place of rest, where the faithful, in incipient bliss, are *cleansed* from passions, and adhering carnalities, and prepared for Heaven by being perfected in holiness; not denying that the Eucharistic sacrifice, as also the prayers of the faithful here, profit them, they being part of the Catholic Church; but we deny *his* tridentine purgatory to be a Catholic or primitive doctrine, and put him upon matters of historical fact. He urges the efficacy of the Holy Sacraments: we admit their efficacy, fully, as anciently taught, denying, however, that there was ever taught as Catholic doctrine, any further *opus operatum* than in the case of Baptism and the Eucharist administered to infants, they dying in infancy; and, perhaps, in the case of ignorant, but sincere persons, who have faith according to knowledge. He presses us with degrading Orders, Matrimony, Penance, Extreme Unction: we reply, that we hold the high sacramental character of Orders and Matrimony, there being in the former, grace conveyed by means of the outward sign, of laying on of hands, ordained by God; in the latter, the whole rite being divinely instituted, and a mysterious type of the union of CHRIST with his Church, there is outward sign, and also given grace; in Penance, there is outward sign of Apostolic institution, (it is a sad thing that the Church cannot, or does not restore the primitive penitential discipline,) and if repentance is sincere, it is the means of receiving grace: Unction, we admit, upon a passage in St. James, 5: 14; denying that the Romanist has retained the ancient and Apostolic rite and intention thereof—a point of history: so that holding certain ordinances as *quasi* sacraments, by no means invalidates the Anglican Catholic view of two sacraments only being generally necessary for salvation. Exorcism, we confess, is Catholic; for there is no intimation that demoniacal possession was to cease, nor did the ancient Church think it was; and miraculous powers are always latent in the Church. He argues for the invocation of Saints and Angels: we hold that they pray for us, and that Angels help us in almost every way, [see J. Scott's Christian Life, in c. vii., where he states the doctrine of the ministry of Angels, in the most satisfactory manner,—a manner which, had it appeared in a modern publication, would have been greatly abused, but which has lain unreproached in the pages of Mr. S.,] and that we may pray that their prayers and ministrations may profit us through the merits of HIM, by whom alone, anything profits our souls; but we ask the Romanist to show that the Saints can hear us, or that Angels can, except when immediately with us, and we know not when, or which of them are with us; while, moreover, we join issue upon the historical question, as to the sense and practice of the primitive Catholic Church. He contends against our contempt of holy relics: we contend that they are to be highly honored and venerated, as miraculous instruments, if it please GOD so to use them, as HE has done; but we ask him to show us certainly true relics.

Thus, in all these points, instead of the vain contest which Protestants wage with the Romanists—vain, because recognizing no ground or principles upon which to stand—we appeal in all points, to *historic facts,* the surest issue assertions can be brought to. Thus we might proceed to show other points of vantage-ground; but the principle has been suggested, under the conviction that it is a very important one; for we should never forget that error and corruption pre suppose truth and purity; that the errors of Romanism spring from the corruption of some Catholic truth which they cover; and the surest way of confuting error, is by patiently tracing it back to its source, and bringing to light the original truth which it has obscured. Bring out and establish any true Catholic principle, and without any controversy, you will have, thereby, utterly exposed and confuted any error or corruption built thereupon. Disunited as the Catholic Church now is, and essential as unity is to the Church's existence in all her supernatural powers and strength, the only sure way of restoring unity and harmony among the various branches thereof, is by returning to ancient, Catholic and common ground, upon which all meet, inasmuch as there are found the principles which all possess, however obscured or practically corrupted among some. Destitute, also, as we now are, of unbroken Apostolic tradition, (with some exceptions wherein all agree,) and *uncatholicised* (if the expression may be allowed) as *we* have become in feeling, through the influence of the Protestant spirit of the (Continental) Reformation, we are unfit, we are unable to revive Catholicism by our own ideas of it; and thus it becomes a solemn duty for the Church to hasten back to ancient times, and be guided by them, lest, in her present ignorance, she depart irremediably far from true, primitive Catholicity.

Natalitia of St. Ebedjesus, Bishop and Martyr, 1841. CATHOLICUS.

THE CHURCHMAN.

SATURDAY, MAY 29, 1841.

THE DAILY SERVICE.—The article on the first page is one which we have transcribed from a volume too unwieldy to be placed in the hands of the printer. It is the first part of the preface to Comber's "Companion to the Temple;" we shall give the remainder at another time, and would commend the present to the attention of our readers.

Dr. Comber lived in the 17th century, and was one of the ablest advocates and ornaments of those Catholic principles, the revival of which has been, in the estimation of the Christian spectator, the happiness and glory of our age. His treatise on the Liturgy is remarkable for its learning, but still more for the fervor of its devotional spirit.

The restoration of the Daily Service is a point which lies near the heart of our excellent bishop, and is often pressed by him on the attention of his clergy. Of late the people have manifested a livelier interest in the subject than formerly prevailed, and such as has encouraged and rewarded the efforts which the clergy have made towards the restoration of Daily Service in our Churches. The paucity and numerous avocations of our clergy render the general adoption of the measure impracticable at present; but all advances towards it should be encouraged as the promise of better days.

Nothing can more promote the unity of the Church than a faithful adherence to her Liturgy and a consistent carrying-out of its provisions.

PRESIDENT HARRISON.

We have received two more discourses, occasioned by the death of the late President; the one delivered by the Rev. Dr. H. Potter, in St. Peter's Church, Albany, before the Legislature of this State, and the other by the Rev. Dr. Henshaw, of Baltimore. Both these are able and eloquent discourses, and such as we could wish to see extensively circulated.

The Sermon of Bishop H. U. Onderdonk, on the like occasion, will be found entire on our last page.

Dr. Jarvis, in an Address to the inhabitants of Middletown, has given us a very interesting and learned (as what from Dr. Jarvis is not learned?) sketch of the Life of Harrison, which must raise the late President even in the estimation of his warmest admirers. We must make room for the following extract:

"They were brothers, adventurers from the Shawanese, a southern tribe of Indians; and had come among the northern tribes, in 1806, to unite them in a league against the whites. OL-LI-WA-CHI-CA, *a door opened,* and TECUMTHE, *a panther crouching,* were the appropriate names of these extraordinary men. The one pretended to be a Prophet; the other disdained to appear in other guise than as a warrior. The Prophet was pusillanimous and crafty; Tecumthe, daring and sagacious. The one was cruel and haughty; the other generous and dignified. Both were shrewd and fluent orators; but the eloquence of Tecumthe was rapid, impetuous, and exciting; while that of the Prophet was insinuating, plausible, and persuasive. Tecumthe was the greater genius; but he affected to treat his hypocritical brother as a superior being. In reality he had the mastery over the Prophet's mind, so that the latter, though by far the most graceful orator, would never attempt to speak in Council when he was present. Both knew the connate superstition of the Indian character, and both drew largely from that source, in order to acquire over them the most powerful ascendency. The Prophet established himself near the confluence of Tippecanoe with the Wabash, and remained stationary; while Tecumthe was passing rapidly from tribe to tribe, urging them on to deeds of violence, and promising them, if united, a sure and speedy victory."

"THE VOICE OF THE LORD," is the title of a sermon preached by Bishop Whittingham, in St. John's Church, Washington, on the late "day of humiliation, fasting and prayer recommended by the President of the United States." (We are glad to see the fact stamped on the title page of the sermon) and printed at the request of the Vestry. It minds us of the sameness and immutability of the Church of GOD, to see the President and legislators of our new Republic addressed, as they were on this occasion by Bishop Whittingham, in a strain which the Massilons and Kens of past days might almost claim as their own.

NEW PUBLICATIONS.—We cannot pretend to read, much less to review, books with the same rapidity with which the publishers pour them in upon us. Something we must say, however, if it be only to acknowledge their kindness.

First, we have the long expected second volume of Dr. NORDHEIMER'S Hebrew Grammar, (Wiley & Putnam,) an original and philosophical treatise on the Syntax of the Hebrew Language. Without pretending to offer a critical judgment on the distinctive features of the book, we will only say, that we have derived both pleasure and profit from the cursory inspection which we have given it, and think it may be read and consulted with advantage by those who have made some proficiency in the Hebrew language.

"The Historical Account of Christ Church, Philadelphia," (Swords, Stanford & Co.) by the Rev. Dr. Dorr, the present rector of the church, is a handsome duodecimo of about 430 pages. It may well be supposed, that in such a volume the history of the parish is complete, and that the author, like an ancient worthy, has incurred the censure of having left nothing for any body else to say on the same subject. As the Narrative takes in the history of the associated parishes, and connects itself with the general history of the church, there are few of our readers who may not find it agreeable and instructive.

"HELEN FLEETWOOD, by Charlotte Elizabeth," (John S. Taylor & Co., 145 Nassau-street,) is a picture, sufficiently colored, of the evils of the Factory System in England. Those who are pleased with Mrs. Sherwood's stories, (among whom we do not wish to be numbered,) will be almost as much so with Charlotte Elizabeth, who may be considered as her tolerably successful imitator.

"STRIVE and THRIVE," (D. Appleton & Co) is an agreeable story of Mary Howitt, conveying a useful moral.

"FAMILY SECRETS," by Mrs. Ellis, (D. Appleton & Co.) is a religious novel on the same platform with Charlotte Elizabeth, though written with more depth and good sense.

"CONSTANCE, or the MERCHANT'S DAUGHTER, (Dayton & Saxton,) is a second edition, with a preface dated "Astoria Institute," of a tale which has met with a favorable reception. The author has subjected the work to a careful revision, and added much to its interest and value.

BRITISH CRITIC.—The Critic for April has, for its leading article, an able and interesting sketch of the present state of the Church in the West Indies. The second article is a review of Bowden's Life of Gregory VII., with a running title of "Reformation of the Eleventh Century;" which gives the reader a very favorable impression of Mr. Bowden's book, and vindicates the noble character of Hildebrand from calumnies, such as the Puritans have heaped on Archbishop Laud. The third article is "The French and English Editions of St. Chrysostom Contrasted;" it censures the Benedictine edition of Chrysostom, but praises the late Paris editions of the other Fathers. The fourth is on South Australia. The next article is a satire on some of the theological follies of the age, under the head of "Clerical and Religious Advertisements and Announcements." In the next article, on the "Unpublished Papers of Bishop Warburton," the reviewer throws light on the theology of the eighteenth century, and does justice to the character of Warburton. The last, on "Open Roofs," is devoted to Church architecture, and illustrated, as usual, with a variety of cuts.

The Critic is published quarterly, and may be had of Wiley & Putnam at the same price ($4 50 a year, we believe) at which it is furnished in England. In point of ability and spirit, and variety of classical and general literature, it is surpassed by no foreign journal with which we are acquainted; and for sound Church principles, and deep theological views, it is (in our judgment) above all others.

CHURCH ARCHITECTURE.—A lively and growing interest has been of late manifested on this subject in England. Societies have been formed for promoting the study of it at Oxford and Exeter, at the head of the latter of which is the Bishop of Exeter.

Several valuable articles on the subject have lately appeared in the British Critic, which those interested in the subject will do well to consult.

RECANTATION.—It is stated in the British Magazine of the present month, that the Bishop of London, in April last, at the Chapel Royal, Whitehall, received the recantation of three Roman Catholic clergymen, and publicly admitted them into communion with the Church of England. The priests who thus publicly recanted their errors, were the Rev. P. C. Mello, of Lisbon, the Rev. Dr. Vincent Gomez, of Lisbon, and the Rev. Giovanni Battista di Menna, of the kingdom of Naples, who had previously abjured his errors at Malta. These clergymen, it is added, having become convinced of their errors, felt themselves unable to remain in communion with the Church of Rome; but being at the same time desirous not to be separated from the communion of the Catholic Church of CHRIST, they applied to the Bishop of London to admit them formally into communion with the Church of England. The form used on the occasion was that of Archbishop Wake.

CLERICAL ROBES.—Will the Methodist clergy ever be brought to wear the gown, the cassock, or the surplice? It is an age of strange things, and one cannot tell what wonders may or may not be accomplished. At the present moment, says a Hull paper, the Wesleyan body is agitated, throughout this country, on the question whether clerical gowns shall be worn in the pulpits of its society by its itinerant ministers. A Mr. Welsh has published a pamphlet on the subject, in which he computes that the system, if adopted by all the itinerant preachers, will cost the society £7000 sterling a year. The Rev. S. D. Waddy, a popular Methodist preacher of Hull, having had a silk gown presented to him by some ladies in his congregation, appeared in it in public, but his doing so was disapproved by the "office-bearers" of the society at Hull. On the same day that Mr. Waddy broke the ice at Hull, the Rev. Mr. Bunting entered his pulpit in a silk gown at Manchester. This demonstration, however, was so strongly disapproved by the good people of Manchester, that Mr. Bunting has been led to withdraw himself until the Conference, when the matter will come on for discussion.

The fund for the endowment of bishoprics, about to be established in compliance with the suggestion of the Bishop of London, amounted on the 27th of last month to between twenty seven and twenty-eight thousand pounds. This sum has been raised by donations from Church societies and private subscriptions. The Christian Knowledge Society voted a grant of £100,000, and the Bishop of London subscribed £1000.

By an imperial ukase, the Emperor Nicholas has founded a bishopric of the Greek Church for the Russo-American Colonies. The Archimandrite Innocenz, formerly a missionary in the Russo-American Colonies, is appointed to the diocese, with the title of "Bishop of Kamschatca and the Kurile and Aleutian Islands."

A letter from Berbice, West Indies, states that a handsome chapel is erecting, towards the completion of which the negroes of the district had contributed the very large sum of 22,000 guilders, or nearly 8000 dollars, and were engaged in raising a further subscription of the like amount.

The note which, it is presumed, is referred to by an Episcopalian, was received, and the acknowledgment will be found in the Churchman of last week, among others, through Dr. H——, to whom it was handed, the Bishop being out of town.

CHURCH ALMANAC.—The Editors of the Church Almanac are obliged to "Clericus" for his suggestion in the last Churchman, as they will be to any one who will favor them with hints as to the improvement of the work, which will be issued annually under the auspices of the P. E. Tract Society. In reference to the point referred to by "Clericus," it may be well to say, that it was duly weighed last year, and the contrary course to that which he recommends pursued, under the belief that but few if any of the clergy would *trust* the Almanac rather than the Calendar; while the insertion of the Lessons would very much crowd the page. Still, if it should be generally desired, there would be no serious objection to their insertion. H.

Communicated.

CHURCH ROBBERY.—On Sunday night last, the 23d inst., Trinity Church, Brooklyn, of which the Rev. R. C. Shimeall is the Rector, was broken open, and property, to the amount of about $100, stolen therefrom. The church was most probably entered through the vestry-room window, which bears evident marks of the application of a pry for that purpose; and from indications of the excessive carelessness of the depredators in the use of their light, (candles,) and the profuse scattering over the floor of loco foco matches, it is a source of surprise that the church did not take fire. The detection of the robbers will be rendered the more difficult, from the fact that the principal articles taken were such as will not likely be offered for sale. Among these articles, were the *clerical robes,* and the *only* that the church possessed. And, from the exceeding limitedness of *means* in the parish to replace them, with the *other* articles stolen, any contributions towards that object, left at the office of this paper, or with Swords, Stanford & Co., Broadway, will be gratefully received.

Brooklyn, May 25, 1841.

NEW AGENT FOR THE CHURCHMAN.

Mr. David Le Favour, Pawtucket, Rhode Island.

For the Churchman.

Tuscaloosa, Ala., May 17, 1841.

The Tenth Convention of the Protestant Episcopal Church in the Diocese of Alabama, was held in Christ Church, Tuscaloosa, on Friday, the 7th, and Saturday, the 8th inst. The Rev. S. S. Lewis, Rector of Christ Church, Mobile, was elected President; and Rev. N. P. Knapp, Rector of Christ Church, Tuscaloosa, Secretary.

The following other Clergymen were present, and took their seats in the Convention, viz.: The Rev. F. R. Hanson, Rector of St. John's Church, in the Prairies, Greene Co.

The Rev. William Johnson, Rector of St. Peter's Church, Lowndes Co.

The Rev. J. E. Sawyer, Rector of St. Paul's Church, Greensboro'.

The Rev. J. J. Scott, Rector of St. James' Church, Livingston. And

The Rev. James Young, Rector of Trinity Church, Florence, and St. John's Church, Tuscumbia.

All the parishes above named except the last two, were represented by Lay delegations.

The most important matter before the Convention, was the proposed election of a Bishop for the Diocese; which had been agitated at the last Convention, when it was decided that the Diocese could not canonically elect a Bishop. The same difficulty met us at the outset of our deliberations at the present Convention. There was a division of opinion in regard to the *right* to go into an election, under the second section of Canon I.—1838: some believing, on the authority of several Bishops, whose opinions had been consulted, that *the six Presbyters* regularly settled in the Diocese at the time, and for the year previous, must *be present* in the Convention at its primary election of a Bishop. Under this construction of the general canon, we were precluded from an election; for, although there were *seven* Presbyters present, and *six parishes* represented, yet *only five* of these seven had been Presbyters in the Diocese for one year, one having recently removed into the Diocese, and the other having just received Priests' orders.

Could this obstacle have been removed, by the attendance of all our Clergy, it is highly probable that a Bishop would have been elected.

For the other principal objection to an immediate election, (no slight one it will be admitted,) was the want of present available means of supporting a Bishop. We might have taken the risk, however, of being able to support one, could we have agreed in opinion, that we were canonically entitled to elect a Bishop.

And while on this subject, we cannot refrain from expressing an earnest desire, that the canon above referred to, may be so modified at the next General Convention as to be free from ambiguity.

Not being able to approach the subject of an election with any thing like unanimity, the Convention decided that it was *inexpedient to elect a bishop at this time.* So we are again disappointed, and compelled to wait another year for that consummation devoutly to be wished for, the completion of our ecclesiastical organization by the election of a Diocesan.

The religious services during the sitting of the Convention, held on Friday morning, when the Convention Sermon was preached by Rev. J. E. Sawyer, again at night, on Saturday night, and three times on Sunday, were well attended, and we trust, were profitable to many. By none were they more highly valued, than by those, who, regularly ministering to others, rarely have an opportunity to unite with their clerical brethren in the celebration of divine service, and to hear the word preached for the refreshing of their souls.

We parted with our visiters with great regret; for we could have desired a much longer continuance of that delightful social intercourse, as well as religious communion, which we enjoyed for a few days only. Brief as the enjoyment was, however, it will be long remembered, with heartfelt gratitude to the Giver of all good. N. P. K.

ERRATUM.—For "Council of Nice" in Professor Ogilby's letter of last week, read "Apostolical Canons."

TO CORRESPONDENTS.

Several communications, &c. are omitted to make room for the Report of the City Mission Society.

I. W. in our next.

PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

The Anniversary of the N. Y. Prot. Epis. City Mission Society was celebrated at St. Bartholemew's Church on Sunday evening, May 9, 1841.

In the absence of the Bishop, Rev. Dr. Eastburn took the chair.

After devotions by the presiding officer, the Annual Report of the Board of Managers was presented by Rev. Edw. Y. Higbee, and on motion of Henry E. Davies, Esq., it was resolved, That the Report just read be adopted, and published under the direction of the Board of Managers.

On motion of Rev. Dr. M'Vickar, resolved, That the establishment of a Mariner's Church in this city opens to this society a field of usefulness too long neglected, and one which promises an abundant harvest to the faithful laborer.

On motion of Rev. Mr. Balch, resolved, That the claims of this society to the liberal support of Churchmen are recommended not only by the destitution of those whom it is designed to benefit, but by the precept and example of the Great Head of the Church, who has taught that one great characteristic of the Kingdom of God is, that "the poor have the Gospel preached unto them."

A collection in aid of the funds of the society was then taken up, and after the usual devotions, the society adjourned.

TENTH ANNUAL REPORT.

The Board of Managers of the New York Protestant Episcopal City Mission Society, with devout gratitude to the good Providence which has hitherto sustained them, offer to the Church this their tenth annual report.

The origin, the advance, the character and aims of this enterprise of charity, having from time to time been fully made known, it is deemed unnecessary at present to do more than trace briefly our history during the past year. In the first place, therefore, we refer to what our Missionaries have done as exhibited in their own statements.

The Rev. Jesse Pound, in charge of the Church of the Holy Evangelists, Vanedwater street, makes the following report:

"In presenting his annual report to the Board of Managers, your Missionary has great pleasure in stating that peace, and as much of prosperity as can reasonably be expected, when all the circumstances of his station are considered, continue to attend his exertions.

Its public services are as well attended as at any former period of his incumbency; and so far as deep attention, and much apparent devotion, may be considered as evidence of progressive holiness, he has much to encourage him. The past year has been one of immense labor; the Church having been opened for divine worship four times every week, and with a very few exceptions, the services have been performed by the missionary himself. To this is added, the superintendency of the Sunday schools, and the incessant calls among the sick and poor of his charge. These duties have taxed his mental and physical energies to the utmost; and in the review of them, it would be criminal indeed, not to acknowledge with devout gratitude his obligations to Him, who has given him strength for his work. But the toil has been sweetened by its success, for he has seen the infidel reclaimed—the careless awakened—the mourner comforted—and the wavering established; and several have died in the Lord, testifying of the riches of God's grace, in the comfort of a reasonable and holy hope, and blessing God for that instrumentality, by which it reached them.—These things render its multiplied duties delightful, and lead to an ardent desire for its more extended prosperity.

The congregation fluctuates exceedingly in numbers, from the fact that almost all who worship here are persons of transient sojourn, and that not more than twenty families of known and settled residence, belong to the station. Hitherto, however, by the exercise of a rigid economy, we have met its incidental expenses without incurring debt. But whether under the contemplated removal of the station, we shall be enabled quite to do so in future, is somewhat uncertain, from the fact that the more permanent part of the congregation are already beginning to seek other Church relations; and upon them is our principal dependance for funds.

During the past year, 48, (and almost the whole of them new,) have been added to the communion; 31 have removed, and 7 have died; present number 245; 37 infants, and 3 adults, have been baptized; 6 couples married; and 21 persons buried.

The schools both continue in operation. The daily Infant school is prosperous; its average attendance is about 90. The Sunday school is not so, owing to the fact that there are six other Sunday schools within a few streets of the church, and my inability to procure teachers. The expenses of the Sunday school have been defrayed by those connected with it; and all the poor children who needed, have been clothed. The daily Infant school has been sustained by its Board of Managers, aided by a collection of $57, made in this Church. Last winter your missionary presented the claims of the City Mission Society in a sermon to his people, which was responded to in a collection of $25.—This, although a small sum, furnishes an evidence that we appreciate our privileges, and are anxious to assist according to our means, in augmenting the income of the Society. I purpose to continue this practice every year.

During the past winter, I have received from various benevolent individuals, for the benefit of the poor, the sum of $352. This, with the communion alms, has all been disbursed, and with as much caution as possible. It has provided bread for the hungry, medicine for the sick, clothing for the naked, a home for the stranger, and fuel for those who were ready to perish. It has often been as an angel of mercy to those who were sinking into despair; and who could only express their sense of obligation by the silent eloquence of a grateful tear. Never has so much sickness and misery come under the notice of your Missionary, as during the past winter; nor were the applicants for aid ever of so respectable and worthy a class; may God abundantly bless those who have thus been instrumental in blessing others!

As it is not improbable that this may be the last annual report that will be furnished from this station, I have thought it would be interesting to the Board to be furnished with its general statistics from the time of its establishment to the present; they are as follows:

Baptized,	409
Confirmed,	126
Communicants,	533
Marriages,	90
Burials,	135

All which, is respectfully submitted,

JESSE POUND, Missionary.

19th April, 1841."

It is very gratifying to add, in further evidence of the faithful and efficient exertions of the Missionary at this station, that notwithstanding the great and increasing disadvantages of locality under which he is laboring, the number of communicants is larger than it ever has been since the organization of this Church.

Nevertheless, there have been and are so many causes operating against the prosperity of the Church in this situation, and so many evidences that the means of the Society will yield a far better return elsewhere, that the Managers, after due consultation and deliberation, have decided to transfer the church and station to a point more favorable to their operations. The point now particularly in view, is the centre of a destitute, crowded, and apparently permanent population. This decision will be carried into effect as soon as such a disposition of the property in Vandewater-street can be made, as will permit it to be done without pecuniary embarrassment to the Society.

The present congregation, in the event contemplated, may find ample accommodations in the neighboring Churches—thus, while not an individual need be deprived, by the transfer of the station, of his accustomed spiritual privileges, hundreds who are now entirely without them, will be placed within their range.

The Rev. Lot Jones, in charge of the Church of the Epiphany, reports as follows:

"The Mission station under my charge presents nothing special to call for extended remark. The congregation has for years assumed an established, and in many respects, a permanent form. A gradual improvement is manifest in every thing which pertains to the interests of religion. Those who have been for the greatest length of time devoted to the service of God, evince an increase of the graces and affections of the gospel. The trial of their faith has given strength and vigor to their character, and rendered them more efficient in the advancement of truth and holiness. The recent accessions to our communion have been made under a deep sense of personal responsibility, and an earnest desire to keep God's holy will and commandments. Their consciences are alive to every call of duty; their deportment is in accordance with their profession.

The sick and destitute have, as heretofore, claimed and received a large share of the labors of the missionary. From the suffering and afflicted, it has been his invariable rule never to turn away, while any thing remained that he could do, for their relief. He has in numerous instances lightened the pressure of want, contributed to the comfort of the sick and infirm, and afforded spiritual succor to those longing for the bread of life. Afflictions have been blessed to many, and

made the means of preparing them for future glory.

I may be permitted to allude to one or two instances of this description, as displaying in a forcible manner the rich blessings of the gospel. Miss J. M. W., with a younger sister, was placed in early life at a literary institution under the control of the Romish Church. Their susceptible hearts and youthful imaginations were powerfully affected by the various religious rites observed by the members of the establishment. Under the influence of these feelings, they were baptized, received new names, and partook of the holy Eucharist. The elder sister, if the consent of her parents had been obtained, would have taken the veil. She was endowed by nature with a large share of those mental powers which qualify their possessor to exert a permanent influence on society. With a happy talent for communicating knowledge, and more than ordinary attainments, she devoted a large part of her life to the instruction of the young, and secured in the highest degree the confidence of her employers.

My acquaintance with her was formed in her sick chamber, during the last two or three weeks of her life. Affliction had touched her sensibilities, and led her to feel and acknowledge the unsatisfactory nature of all earthly good. She saw the need of something more substantial on which to rest, than she had hitherto found. Her mind, with great earnestness and fervent prayer for divine illumination, turned inward upon itself and upward to her God. She requested me to select for her perusal, those portions of the Bible especially adapted to her situation. Her thoughts were chiefly employed, when her sufferings would permit, in meditating on divine truth. She delighted to dwell on the wonderful compassion of the Saviour, and the touching scenes of his cross and passion. With a penitent heart and lively faith, she received the sacrament of the body and blood of Christ; and was highly gratified in obtaining, from her younger sister, who, like her, had been drawn away by the fascinations of an imposing ritual, a promise that she would connect herself with the Mission Church, and faithfully perform her religious duties. This promise, it gives me pleasure to say, has been sacredly observed.

Her thoughts now reverted with intense emotion to the spiritual welfare of those who had been under her care. She knew the dangers to which they were exposed, and felt more strongly than ever before, the inestimable value of our holy religion. Prompted by these feelings, she said to me in a most touching manner, "I have a request to make of you, I hope you will not think I am asking too much; I wish you to speak to my young friends, and tell them that it is my dying request, that they should seek the Lord, while they are in health, for a sick bed is no place to attend to the subject."

Pausing for a few moments to gather strength, she resumed: "Tell my dear scholars from me, that religion is the one thing needful. I love them all, and would gladly conduct them all to Christ. Never, never will they find a more favorable season than the present to give themselves to the Lord. He has promised, that those who seek him early shall find him." Here her voice faltered, and she could only add, "you know all I would say, tell them in your own language." Shortly after she remarked: "The Saviour appears to me unspeakably precious. I seem to have a foretaste of that rest in reserve for the people of God. Is it possible that God will give me such enjoyment in communion with him now, and yet exclude me from his presence hereafter? Oh! I trust not. His promises can never fail. He has done for me infinitely more than I deserved." "Formerly," she said, "I dreaded the thought of death, now it is pleasant to me. I have given myself to the Lord,—I do it continually. During a severe attack of her disease, she thought herself dying, and took leave of her friends; when she afterwards revived, she burst into tears; her mind was so intently fixed on meeting the Saviour, that she felt a temporary grief at the thought of its being deferred. A week of the most acute bodily anguish was yet to be endured. The Lord carried her through it, and granted her entire relief for an hour previous to her departure. Her mind being perfectly clear, she asked for some devotional exercises, and named a hymn, the 144th in our Selection, which she desired to have sung,—repeating and singing some of the lines herself. This being done, she commenced the Lord's prayer, offering deliberately each petition, then ceased to speak, and closed her eyes in death.

Fourteen communicants attached to this station have died since our last anniversary; all of whom gave gratifying evidence of the comforting and sustaining power of religion. It was stated in the Annual Report for 1840, that 106 members of this congregation, on the Sunday before Easter, renewed the vows of the everlasting covenant in the rite of confirmation; nearly all of whom, on the next Lord's day, received the holy communion. Until within a few weeks, they all continued walking together in the faith and fear of God. We indulged the fond hope of being long blessed with their presence and strengthened by their prayers. But the Lord's ways are not as our ways. On the Sunday before Easter of the present year, one of that interesting group, in the 21st year of her age, was called home to her Father's house. To a lovely disposition, and well regulated and highly cultivated mind, Miss B. added those qualities which adorn the Christian character. Naturally diffident, and fearful of rushing unprepared into the presence of God, when the subject of confirmation was first proposed to her, she hesitated. Much time was spent in prayer for divine assistance; and in the strength of the Lord a determination was made, for which she expressed her gratitude even to the close of life. "How thankful I feel," she often said, "that I went forward to confirmation; for had I neglected the claims of duty which were then set before me, I fear that I should have been deprived of the precious consolation which I now enjoy." Though unable, for a long time before her death, to hold public communion with her Lord and Saviour, yet she never lost sight of the blessed privileges which belong to the people of God. The Bible was constantly by her side, and the language of prayer upon her lips. She highly valued the aids which the Church has provided for her suffering members. The body and blood of her Saviour, spiritually received, invigorated her faith, and brought home to her heart all the affecting truths with which it is associated. From her, in the most literal sense, the sting of death was removed. She seemed to have no wish, but to dwell forever with the Lord. For months, not a cloud crossed her mind, or deprived her of a bright and cheering hope in the merits of Jesus. She requested that nothing should be said about her recovery, for she wished to have her thoughts entirely withdrawn from this sinful world. The last time she was inquired of concerning the state of her mind, she replied, "that it was impossible to describe the happiness that she felt." Her spirit was so thoroughly attuned to a higher state of existence, that her thoughts seemed to bound away from all surrounding objects—even from her clayey tenement—and mingle with the enraptured strains of the redeemed. The lineaments of her countenance, as sketched by a brother's hand, will ever call to mind the humble, Christian spirit by which they were animated.

The Sunday School is sustained with great spirit and efficiency. A larger amount of valuable instruction has been given than in any previous year. The result has been seen in the happy influence exerted upon the pupils. An Infant Department has been organized, and conducted with ability and success. The Daily School attached to the church has fully equalled our most sanguine expectations.

The Committee, to whom the superintendence of the station is entrusted, have faithfully performed their duties, and rendered the missionary all the aid in their power.

Baptisms, 83; (adults, 7; infants, 76;) Funerals, 54; Marriages, 32; Communicants, 331; (added, 58; died, 14; removed, 39;) Scholars in the Sunday School, 467; Teachers, 37; Donations for the poor, $621; for the Sunday School, by the members of the same, $44 18. LOT JONES."

In this Report we find full evidence of the same fidelity and devotion, the same judicious management and unwearied labor in the missionary, and the same excellent results which, from year to year, since the beginning of the mission in this place, have encouraged and admonished Churchmen to be up and doing, in perpetuating and extending the blessings of this noble charity.

The third sphere of the operations of the Society is that of the Missionary at large. As was anticipated at the last annual meeting, the Rev. Alexander Frazer has resigned, and we here renew our grateful acknowledgments of his *good service* during several years full of trial, anxiety, privation and toil.

Mr. Frazer has been succeeded by the Rev. Benjamin Evans; who is at present discharging, with due energy, his arduous duties. Simultaneous with the succession of Mr. Evans, this department was re-organized. And with a view to give greater definiteness to the labors of the Missionary, the following general instructions were recommended by the Committee on the duties of the Missionary at large, and adopted by the Board:—

1. His peculiar sphere of labor to lie within the limits bounded by Canal-street, Broadway, Fourteenth-street and the river.

2. Within these limits, provided it be with the previous assent of the Rectors in the same limits, six Sunday Schools are to be established and sustained, viz: at the Primary Schools of the Public School Society—
No. 25 and 26, at No. 61 Thompson-street.
No. 19 and 37, at No. 272 Spring-st.
No. 38 and 39, Factory-street near Bank and Hammond-streets.

3. That each of these double Schools be under the superintendence of a student from the Seminary, appointed by the Committee on the nomination of the Missionary, and subject to his direction.

4. That the Missionary be furnished with printed cards of the Schools, to serve as tickets of admission to the Sunday Schools, to be used by him in his domestic visits; and with corresponding labels on tracts, &c.

5. That his Sunday duties be directed to the above Schools; that the services of the Church be regularly held in each station, with religious instructions by the Missionary, every Sunday. In the absence of the Missionary, the Superintendent shall officiate as lay-reader, if he has canonical license so to do.

6. That the Missionary report at each regular meeting of the Board of Managers, the state and condition of each School, together with other facts of his Mission.

7. That the Chairman of this Committee be empowered and directed to carry out the above plan, in conjunction with the Missionary at large, by making application on the part of this Board, for the above named rooms, or any other within the prescribed limits that may be deemed more expedient, on such terms as the Public School Society usually prescribes to occupants, and to provide the necessary books, fixtures and cards for the Schools.

Mr. Evans reports his action under these instructions as follows:—

"He received the appointment of Missionary at large for New York city, on the 31st of July, 1840; and on the 11th August, 1840, he entered on the duties of his station. By and with the advice of a Committee appointed to organize the department of the Missionary at large, he commenced, on the 11th of October, three Sunday Schools, at the following places, viz:—The Public Primary School, at 61 Thompson street; the Public Primary School at 273 Spring street; and the Public Primary School in Factory street, near Bank and Hammond streets. In the duties of the Schools he is assisted by six Superintendents, young gentlemen from the Theological Seminary; who, together with several other students from the same Institution, have acted in perfect harmony, and with Christian zeal and perseverance. By the blessing of God, our united efforts have succeeded beyond our sanguine expectations.

In the Thompson-street Schools we have 170 Scholars, 17 Teachers, and 2 Superintendents. We occupy two rooms in this building, consequently we have two schools.

In Spring-street School we have 76 Scholars, 7 Teachers, and 2 Superintendents.

In Factory-street School we have 125 Scholars, 11 Teachers, and 2 Superintendents. Making in all, 371 Scholars, 35 Teachers, and 6 Superintendents.

The Sunday Schools in Thompson street attend the Church of the Annunciation; the Schools in Spring and Factory-streets have the Church Service and a lecture in each of their Schools twice every Lord's day, either by the Missionary or Superintendents, four of whom were licensed by the Bishop to act as lay readers in the absence of the Missionary.

Besides attending to the duties of the Schools, the Missionary has distributed among the poor six hundred Tracts, sixty Prayer Books, and thirty-six Bibles.

He has attended 9 funerals, performed the marriage ceremony 6 times, baptized 3 adults and 56 children, and he has preached on 81 occasions.

By the liberality of the wealthy members of the Church, he has been enabled to assist the poor and the sick, and to comfort the broken-hearted. He has relieved 50 families who were out of employment, has clothed 200 children, has provided bedding and provisions for 19 widows, has redeemed the clothing, &c., from the pawnbrokers for 30 poor and afflicted families, and has rendered assistance to many other families, by meeting the just demands of their landlords.

The sum of $876 96 have been received, together with a great number of old and new garments, for the benefit of his charge.

To the friends of the poor, the Missionary presents his sincere thanks for their kindness. Without their liberality his mission must have been less effectual. How great will be their reward in Heaven for thus contributing to carry the necessaries of life to those abodes of misery, and there, by the voice of their almoner, leading those miserable objects of their charity to the Lamb of God, who taketh away the sins of the world. Thank God, the hearts of many have been opened to receive divine truth—they have returned to their right minds—and their children have been dedicated to God! May the Holy Spirit continue to be favorable unto us, and make this part of his vineyard abundantly prosperous!

BENJAMIN EVANS,
Missionary at large."

What has been so well done in this, as in the other departments of our society, we trust is but an earnest of far more extended usefulness. We thank God for the enlarged hearts and liberal hands which have hitherto helped us—but we are constrained to add, that unless many others are aroused by such an example, from present apathy and indifference, it never can be said that the Church in New York has done her duty.

At the period of the reorganization of the department of Missionary at large, the Board adopted the following resolution:

"Resolved, that it is expedient to establish, as soon as may be, another Missionary at large for the Northeast section of the city."

Why should not this resolution be at once carried into effect? Nay, why should not new stations be forthwith established in every destitute quarter of the city? Why should we be compelled to beg scanty morsels of bread, and from year to year to struggle for the very breath of life? Why is almost every new proposal to send ministers of mercy to the perishing, discouraged and rebuked by the fatal words, that our Treasury is exhausted? Is there any lack of means in the hands of the Churchmen of New York? This will not be pretended. Is there any doubt as to the nature and extent of the necessity which we seek to relieve? No man can doubt. No man does doubt. The necessity is at our doors: it haunts our dreams of luxury—it taints the atmosphere which invests our homes—it holds its iron scourge over us while we sleep—its cry of famine breaks in upon our thanksgivings to GOD for his bounty to us—and in our private and public prayers for the divine favor, it warns us that we are to obtain mercy at the hands of our Saviour and Judge only as we show mercy to those who are ready to perish.

On the part of the Committee,
EDWARD Y. HIGBEE, Chairman.

INTELLIGENCE.

From the Southern Churchman.

Virginia Convention.—The Annual Convention of the Church in this Diocese met in this place on Wednesday last, and still remains in session. There are present both the Bishops, and a large number of Clerical and Lay Delegates, with many ministers from other Dioceses, and visitors from Virginia and Maryland. The Convention was opened with the morning prayer by the Rev. J. P. McGuire, and a sermon by the Rev. Mr. Woodbridge, from 2 Tim. 1 ch, 6 and 7 verses. The object of the preacher was to illustrate the importance of an elevated tone of personal piety to the full influence and success of the Christian ministry. May the views which were so ably, and impressively, and earnestly enforced, become the means, under the divine blessing, of leading all our ministers with renewed and untiring efforts to cultivate "the spirit of power, and of love, and of a sound mind!"

Diocese of North Carolina.—We are indebted to a correspondent for the following account of the proceedings of the Convention of this Diocese, which met in Wilmington, on Wednesday, May the 5th.

(From our Correspondent.)

THE NORTH CAROLINA CONVENTION.

Wilmington, N.C., May 10th, 1841.

The Convention assembled in St. James' Church, Wilmington, according to appointment, on Wednesday, the 5th inst. The Bishop and nineteen Clergymen were in attendance, being all the Clergy resident within the Diocese, excepting three. Nine parishes were represented by twenty-one Laymen. The Rev. Dr. May, of Penn., and the Rev. Mr. Lyman of Hagerstown, Md., were also present. Divine services were commenced on Tuesday evening, and continued each morning and evening during the session. The Convention sermon was preached by the Rev. Mr. Singletary, of Washington. This and the other discourses which were delivered, were able, faithful, and forcible expositions of Divine Truth, giving assurance to the Churchmen of North Carolina, that the watchmen on the walls of their Zion do indeed use "the trumpet of certain sound."

The Bishop delivered his annual address on Thursday, showing that though enfeebled in health, he had been in labors abundant. The whole number of confirmations for the past year were reported to have been 144. Three churches have been consecrated. Two have been admitted to Deacons' orders; and the present number of candidates is eight. From the parochial reports it appears, that the whole number of Baptisms is fifty-nine adults, and four hundred and eighty-five infants. The Bishop gave some interesting information in relation to measures adopted for the instruction of our slave population; and stated that he had prepared a short course of catechetical instruction for their use, which, when revised, he will publish.

On Saturday morning an address was delivered by the Rev. Dr. May, Agent in behalf of the Committee of Foreign Missions. He gave many interesting details of the operations of our Foreign Missionaries, particularly in reference to the Mission to Greece, speaking from his own personal observations during his recent European tour. In the evening, confirmation was administered to twenty-four persons.

On Sunday morning the Bishop held an ordination—and admitted Mr. C. Bruce Walker of this town, late of the Theological Seminary of Virginia, to the holy order of Deacons; and Rev. Messrs. Geer, Backhouse and Cheshire to the order of Priests;—the Bishop also delivered his charge to the clergy and laity. On Sunday evening a third service was held, when the stated missionary sermon was preached by the Rev. Mr. Curtis, and a collection taken up in aid of the funds of the Diocesan Missionary Society. The Convention, on Monday, met at 6 o'clock, A. M., and after the transaction of some business joined in singing a part of the one hundred and twenty-second psalm, when prayers having been offered and the benediction pronounced by the Bishop, the Convention adjourned, sine die.

During the session of the Convention the utmost harmony prevailed, and the measures were adopted with remarkable unanimity. Some alterations were made in the missionary regulations, and a committee was appointed to receive and appropriate funds for the relief of disabled ministers, and the destitute families of deceased clergymen. The affairs of the Episcopal school at Raleigh, occupied much of the attention of the Convention. It was a subject in which our feelings had been much interested for several years, and we all had hoped it would not only be sustained, but rendered prosperous. It was painful to all to believe that all such prospects were blasted, and that the situation of things was such, that a sale of the property was indispensable, and which was ordered accordingly by the Convention.

Diocese of Georgia.—The Convention of the Church in this State, met in Christ's Church, Macon, on the 3d inst. Through a letter received from the worthy Rector of the Church in Macon, we learn, that the results of the Convention were very auspicious, and that there is abundant cause of thankfulness in the increasing prosperity of the parishes.

Ordination.—At a special Ordination, held by the Rt. Rev. Bishop Brownell, in Christ Church, Hartford, on the 12th instant, William F. Morgan, A. B., a graduate of the General Theological Seminary, was admitted to the Holy Order of Deacons. Divine service was performed by the Rev. Dr. Jarvis, and the Sermon was delivered by the Rev. Mr. Burgess, by whom the candidate was presented.

Confirmation.—On Sunday, the 16th instant, the Bishop held Confirmations in the Parishes of Waterbury and Watertown. In the former Parish 26 candidates received the imposition of hands, and in the latter eleven.—*Chronicle of the Church.*

Diocese of New Jersey.—On Monday, 17th instant, in Trinity Church, Moorestown, Bishop Doane confirmed five persons, and admitted the Rev. Andrew Bell Patterson, Deacon, Rector elect, to the Holy Order of Priests. Morning prayer was read by the Rev. Messrs. Lathrop and Wiltberger; the candidate was presented by the Rev. Mr. Burroughs, and the Bishop preached the sermon, and administered the holy communion, assisted by the Rev. Mr. Morehouse.—*Banner of the Cross.*

MARRIED,

On the 17th April, at Cold Spring, by the Rev. E. Williams, Mr. David Anthony and Elizabeth Foushay.

On the 6th inst., at Cold Spring, by Rev. E. Williams, Mr. William Doherty and Miss Read, step-daughter of Judge Warren.

On the 18th inst., in Phillipstown, by Rev. E. Williams, James S. Huggins, Esq. and Miss Helen Arden, daughter of Richard D. Arden, Esq., of Ardenia, Highlands.

CALENDAR.

MAY.

30. WHITSUNDAY.
31. Monday in Whitsun-Week.

JUNE.

1. Tuesday in Whitsun-Week.
2. } Ember Days.
4. }
5. }
6. TRINITY SUNDAY.
11. St. Barnabas the Apostle.
13. First Sunday after Trinity.
20. Second Sunday after Trinity.
24. The Nativity of St John the Baptist.
27. Third Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county*, Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady*.

Trinity Sunday, June 6, A. M. Trinity Church, *Albany*; 4 P. M. St. Luke's Chapel, West Troy, *Albany county*. 7, Lansingburgh, *Rensselaer county*, Institution. 8, Somers, *Westchester county*, laying corner-stone of church. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county*. 12, do.

First Sunday after Trinity, June 13, St. James Church, *New York*.

Second Sunday after Trinity, June 20, Williamsburgh, *King's county*. Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, *Westchester county*, Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county*, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county*. Thursday, 8, St. Paul's College, College Point, *Queen's county*. 9, do.

Friday, July 23, Cold Spring, *Putnam county*.

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county*, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county*, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county*, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county*.

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county*. Tuesday, 10, Christ Church, Poughkeepsie, *Dutchess county*. 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, *Putnam county*, Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, *Westchester county*. 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.

Eleventh Sunday after Trinity, August 22, A. M., Rye; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester. 26, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ASSOCIATE ALUMNI.

The *Annual Meeting* of the ASSOCIATE ALUMNI of the GENERAL THEOLOGICAL SEMINARY, will be held in the city of New York, on Wednesday, June 23d, and the two following days. The members of the Association will meet in ST. LUKE'S CHURCH, on Wednesday 23d, at 7 P M. The ANNUAL SERMON will be delivered the same evening. Divine Service to commence at 8 o'clock. The ESSAY will be read on Thursday, 24th, at 5 P M.
ANTHONY TEN BROECK, Rec. Sec'y.

*** Other periodicals of the Church will confer a favor by inserting the above notice.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 22d ult., has received the following contributions, viz.

By the hands of the Rev Dr Eastburn, from the Miss Assoc of the Church of the Ascension, New York, $260; to be equally divided between the two departments, $130. By the hands of Wm Clarkson, Esq, from a member of St Philip's ch, Charleston, S C, $100. By the same hands from another member of the same ch, $25. By the hands of the Rev Dr Mead, contribution of St Paul's ch, Norwalk, Ct, $31. By the same hands, collected in St Michael's ch, Wilton, Fairfield county, Ct, in aid of Domestic Missions, forwarded by the Rev John Purvis, $6. By the hands of the Rev Dr Cutler, rector, contribution of St Ann's Church, Brooklyn, N Y, $810 50, viz: collection for general domestic purposes $742, for Illinois $20, from the sale of the Rector's Thanksgiving Sermon $48 50. Donation of the Rev C Mason, rector of St Peter's ch, Salem, Mass, being the amount of his postages as a local correspondent, $2 50. By the hands of Wm D Hunter, Esq, agent at Savannah, Geo, contribution of the Female Missionary Society of Christ ch, Savannah, per Mrs Susan Herbushan, $53 From "G," for Domestic Missions, $1. Thirteenth quarterly payment of subscription of "J W H," for missionary purposes, being two thirds of twenty five dollars, $16 67. By the hands of the Rev W H Odenheimer, rector, from a member of St Peter's ch, Phil, for Domestic Missions, $25 From "a daughter of the Church," Russel county, Alabama, being proceeds of a dairy above the wants of the plantation for the quarter ending May 1, last, $30. Total receipts, $1230 17.
JAMES SWORDS, Treasurer.
New York, May 26, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, *since 4th inst.* viz:

From "G," per Mr T C Butler, $1. From Zion ch, New York, Rev Wm Richmond, rector, collection for Education Fund, $17 63, and for Missionary Fund, $30. Total amount, $48 63.
C. N. S. ROWLAND, Treasurer,
May 26, 1841. 55 Water street

☞ The small amount of receipts for the last 6 weeks (being in all but $133 82) causes the Treasurer to fear that the quarterly payments of the Society which become due on the 1st of July, cannot be met, unless immediate efforts are made by its friends to replenish the treasury; for at this date, the missionary fund is overdrawn $967 32, to make payments for the quarter due 1st of April, which has exhausted all the other disposable funds, and still leaves an advance of $389 15, and $2500 is required for payments due on 1st July.

CHURCH DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending May 27th, from the following individuals, viz.

Rev G W Hathaway, Warren, R I; W A Barber, Newport, R I, 2 letters; W Stavely, Phil; R S H George, Phil. 2 letters; Charles Stimpson, Boston, 3 letters; Rev R B Claxton, Wilkesbarre, Pa; Rev D Ogden, New Canaan, Con; Rev R A Hallam, New London; Rev H Tulledge, Erie, Pa, with remit; Rev Josiah Perry, Brandon, Vt, with remit; S Babcock, New Haven; John Welsh, jr, Phil, with remit; P M at Cooperstown.

Packages have been forwarded from the Depository during the fortnight ending May 27th, as follows:

To R S H George, Phil, per Union Line; Alexander Mc Farren, Detroit, Mich, 2 packages sent to M W Dodd; Rev Henry Tullidge, care of J Beebe, Erie, Pa, sent to H Sheldon & Co; S Babcock, New Haven, per steamer New Haven; W Bristol, Utica, care of A Kissam, Albany, per towboat J L Rathbone; Rev L Mc Donald, care of A Keith, Sheldon, Vt, sent to J & H Peck, 168 Pearl street; Rev H R Peters, Ogdensburgh, sent to A Davidson, 16 Fulton street; Charles Stimpson, Boston, per Harnden's Express; W A Barber, Newport, R I, per steamer Belle; Rev Rev W E Eigenbrodt, care of D Newell, Bainbridge, sent to Peck & Bloodgood.

PRIVATE TUITION.

A YOUNG MAN, who has had some experience in teaching, desires to engage as Instructor in a Private Family, or a Select School, during the months of July, August, and September. He would be willing to go to the country, if desired. Application may be made to Rev. Professor Ogilby, (at the Protestant Episcopal Theological Seminary, Twentieth street,) to whom the advertiser is permitted to refer.
May 29—3t

OXFORD TRACTS.

TRACTS FOR THE TIMES, by Members of the University of Oxford. For sale at
149 Fulton street,
May 29—6w a few doors from Broadway.

THE CHURCH ALMANAC FOR 1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

Address "The Church Almanac," 28 Ann street, New York. Early orders are respectfully solicited.—Price Four Dollars per Hundred, or Thirty Dollars per Thousand. May 29.

NEW BOOK FOR SUNDAY SCHOOL LIBRARIES.

THE GEN. PROT. EPIS. S. S. UNION will publish, in a few days, "THY VOWS ARE UPON ME." By the author of "*Life of Moses*," "*Adversity a Blessing*," "*Sarah Wolston*," &c. It will contain 132 pages, 18mo, with a beautiful frontispiece, in fine muslin binding.

Orders to be addressed to
JOHN W. MITCHELL, *Treasurer*, or to
DANIEL DANA, Jr. *Agent*,
May 29. At the Depository, 28 Ann street.

VALUABLE
ENGLISH THEOLOGICAL WORKS,
FOR SALE by the Importers,
D. APPLETON & CO.
200 Broadway.

Theological Works of Lord Barrington, edited by Dr Townsend, in 3 vols. 8vo.
A Summary of Christian Faith and Practice, by E. I. Burrow, D D., 3 vols. 12mo.
Discourses, Doctrinal and Practical, by Thos. Belsham, 2 vols. 8vo.
Sermons and Discourses, by Francis Allerbury, D.D., late Bishop of Rochester, 2 vols. 8vo.
The Works of Isaac Ambrose, complete in 1 vol. 8vo.
Scriptural Commentary on Genesis and St. Matthew, by C. L. Coghlan, D. D., 2 vols. 8vo.
A General and Historical View of Christianity, by Geo. Cook, D. D, 3 vols. 8vo.
Dissertation on Unaccomplished Prophecy, by W. Snell Chauncy, in 1 vol. 8vo.
A Collection of the Principal Liturgies, by Thomas Brett, LL. D., 1 vol. 8vo.
A Concise View of the Succession of Sacred Literature, by Adam Clarke, LL. D., 2 vols. 8vo.
Antiquities of the Hebrew Republic, by Thos. Lewis, M. A., 3 vols. 8vo.
Life and Times of Archbishop Laud, by I. P. Lawson, M. A., 2 vols. 8vo.
A Chronological and Analytical View of the Holy Bible, by the Rev. Joseph Jones, 1 vol. 8vo.
Lectures on Ecclesiastical History, by George Campbell, D. D., 1 vol. 8vo.
Lectures on the Acts of the Gospels, by John Brewster, M. A., 1 vol. 8vo.
Scripture its Own Interpreter, in a Series of Discourses, by Archdeacon Daubeny, 3 vols. 8vo.

(List to be continued.)

D. A. & Co. continue to receive by every packet all the important reprints, and new works of the most eminent Divines of the Church of England.
May 29.

ORGANS FOR SALE.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

☞ The subscriber offers for sale the following Organs—One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

One Swell Organ in a painted case, (imitation of oak,) containing the same stops as the above. Dimensions—9 feet 10 inches high; 6 feet wide; 3 feet 4 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to HENRY ERBEN,
Centre-street, head of Canal-st.
May 29—tf

A GOVERNESS WANTED.

A YOUNG LADY, as a suitable Governess to take charge of the education of a family of daughters, is wanted. She must be a member of the Protestant Episcopal Church, capable of instructing in all the higher branches of an English education, of a kind, amiable disposition, and willing to devote herself entirely to the improvement and moral cultivation of her charge.

Applications directed to S. at the office of the New York Churchman, will be attended to. References exchanged. May 15—3t.

PRAYER BOOKS.

THE subscriber informs his friends of the Protestant Episcopal Church, that he will keep on hand good assortment of the Book of Common Prayer, which will be sold to the trade and to the public generally, at the lowest prices.

The Lessons.—He has also for sale the proper Lessons to the Book of Common Prayer, particularly suitable for young persons at Church.

Brownell's Family Prayer Book.—The subscriber is publishing by subscription, the Family Prayer Book of Bishop Brownell; being a Commentary on the Book of Common Prayer. It will be in readiness by the last of June. It is printing on a superb paper;—and a part of the edition will be bound up in the richest Turkey morocco, so as to be an ornament to the parlor as well as a help to Family Religion.

McIlvaine's Sermons.—Also, he has for sale a selection of sermons from the best writers, in two volumes, octavo, suitable for use in families and in churches, where lay readers officiate. The friends of Bishop McIlvaine especially will find this work a valuable collection to their stock of literature.

Oxford Bibles—The subscriber also keeps a good assortment of small Bibles, in plain and extra-gilt binding. Among the number will be found the Oxford Bibles, the best edition of the Holy Scriptures published in this country.

Music for the Church.—Also, he can furnish Vestries and individuals with the Church Choir; a Collection of sacred Music, composing a great variety of Psalm and Hymn Tunes, Anthems, and Chants, arranged for the Organ or Piano Forte. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary, Gambier, Ohio.

Letters on Confirmation.—And he has for sale Letters to an Only Daughter on Confirmation, by the Rev J. L. Blake, D. D. This work is on fine peper, and is bound in morocco, in the style of Annuals. The frontispiece represents the administration of Confirmation. It is one of the books kept at the Depository of the Sunday School Union of the Protestant Episcopal Church in the United States.
ALEXANDER V. BLAKE,
May 22, 1841. 54 Gold, cor. of Fulton st.

CHRISTIAN BIOGRAPHY.

THE LIEE OF WYCLIFFE.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, has just published the LIFE OF JOHN WYCLIFFE, D. D., *the father of the English Reformation*, by Margaret Coxe, author of 'The Young Lady's Companion,' 'Botany of the Scriptures,' 'Wonders of the Deep,' &c. &c., 1 vol. 18mo., 275 pages, neatly bound in muslin; price 62½ cents.

In the present age of Christianity, it is to be feared that the youthful portion of our Protestant community, may become unmindful of the great advantages which they enjoy, and consequently form but inadequate conceptions of the trials and conflicts of those who were the honored instruments in the hands of God, in bringing about the great Reformation in England, and of delivering their Church from the cruel bonds of Popery. For these and other obvious reasons, it has been thought advisable by many distinguished Divines, and others, to commence, for the benefit of Families, Sunday School Libraries, and Youthful readers generally, a series of *Biographical* sketches of the most conspicuous actors in that great contest, which was for a long period carried on openly between the disciples of a corrupted, and a purer form of Christianity. And John Wycliffe being generally regarded as the father of the English Reformation, there is a manifest propriety in commencing this series of Christian biographical works, with his life. The work has been prepared with great labor and care, and should suitable encouragment be given, in the sale of this volume, it will be followed by others. Each volume will be complete in itself, so as to enable purchasers to possess any one of the works or the entire series.

The work may be had, in New York, at the Bookstores of Swords, Stanford & Co; D. Appleton & Co.; Gould, Newman & Saxton; Charles Henry, and at Depository of the Gen. Prot. Epis. S. S. Union: in Philadelphia, at J. Witham & Son; Hooker & Agnew; R. S. H. George, and Marshall, Williams & Butler: in New Haven, at S. Babcock, and B. & W. Noyes: in Hartford, at Spalding & Storrs: and in Boston, at Crocker & Brewsters, and James Monroe & Co., and James B. Dow. May 22. 4th

M'VICKAR'S COLERIDGE.

IN Press, and will be ready shortly, a new edition of Coleridge's Aids to Reflection, edited by the Rev. Dr. M'Vickar.
SWORDS, STANFORD & Co.
May 15. 152 Broadway.

DR. DORR'S NEW WORK.

JUST published and for sale by Swords, Stanford & Co., a Historical Account of Christ's Church, Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separation of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale wholesale and retail, Dr. Dorr' Churchman's Manual.
May 22, tf.

SECOND VOLUME OF NORDHEIMER'S HEBREW GRAMMAR.

WILEY & PUTNAM, 161 Broadway, have recently published a Critical Grammar of the Hebrew Language, by Isaac Nordheimer, Phil. Doct., Professor of Arabic and other Oriental languages in the University of the City of New York. Vol. II. 8vo.

The two volumes may now be had uniform, in cloth, boards, lettered, or the second volume separate.

Commendations from Reviews of the Work.

"His first volume was most favorably noticed by several periodicals, both at home and abroad. The second has even a higher claim to commendation, not only for the great beauty and neatness of its execution; but still more for the perspicuity of its style, and the intrinsic excellence of its matter. He has composed, not simply a book of reference; but one which can be read through repeatedly, both by scholar and critic, with unfailing interest.

The chapter on the Hebrew tenses, may be regarded as in some respects the most finished and satisfactory portion of the whole work. In the chapter on the modes, we find the same philosophical depth and clearness, that are manifested in the discussion of the tenses. The chapter on the particles, is one of the most valuable in the book. The subject of the consecution of the accents, closes the book. This is a department in which the best of Hebrew scholars have often confessed themselves deficient. But the views presented by our author, clothe this heretofore most perplexing of all studies, with an interest which we did not imagine it could possess, and which other grammars have failed to impart."—*Biblical Repository.*

"The external aspect of the book holds out a very tempting invitation to a closer inspection. We take great pleasure in inviting the attention of the public to such cases as the one before us, in which great intrinsic excellence of matter, is enhanced and recommended by a style of printing eminently tasteful and correct—far beyond the common theory or practice of American typography.

We hope to see this volume, as well as the preceding one, introduced into the regular course of Hebrew study. Instead of being taught to regard the Hebrew Syntax as of no importance, the student should be made to understand that this is Hebrew Grammar in the highest sense, to which the Orthography and Etymology are a necessary introduction. We hope that every teacher who has made himself acquainted with the first volume of this grammar, will acquire an equal knowledge of the second, for the benefit not only of himself, but of his pupils, to whom a careful study of the Syntax, with a minute grammatical analysis of all the examples, will give a clearer insight into the *usus* of the language, than a double length of the time spent in desultory reading.

To clergymen and others, who would be glad to recover and increase their knowledge of the Hebrew, an attentive study of this volume, in the way just mentioned, would afford an invaluable aid, and we may even add, delightful entertainment."—*Biblical Repertory and Princeton Review.*
May 22. 3t

BISHOP MEADE'S SERMON.

SERMON delivered at the Consecration of the Rt. Rev. Stephen Elliott, D. D., for the Diocese of Georgia, in Christ Church, Savannah, Feb. 28, 1841. By the Rt. Rev. Wm. Meade, D. D. With an Appendix on the Rule of Faith; in which the opinions of the Oxford Divines, and others agreeing with them, on the subject of Tradition, are considered; and some of the consequences there of set forth.

Just received, price 37 1-2 cents.
SWORDS, STANFORD & Co.
May 15. 152 Broadway,

POETRY.

For the Churchman.

EASTER DAY, 1841.

A BALLAD.

I.

Ah, 'twas a bright and holy morn!
The day our Saviour rose,
And through the city's classic shades
There seem'd a still repose.
The joyous sun in glory rolled
Up through the cloudless sky,
An emblem of th' eternal Son,
That rose that morn on high.

II.

The quiet stillness of the hour
Caused me to muse awhile,
And as over the past I strayed,
My thoughts did hours beguile:
I thought of the pall that rested long
Upon the olden world—
Of the dim light of prophecy,
And type to the Jews unfurled.

III.

Before the bright and morning star
Bid darkness flee away,
And o'er a rayless world then dawned
A bright effulgent day,
Whose ever bright'ning golden morn
Shall banish far away
The clouds of darkness still that o'er
Benighted nations lay.

IV.

While musing thus the mingling bells,
Far from the Gothic towers,
Were sending out their hallowed chime
To mark the sacred hours;
They called us to our holy Church,
"Our Saviour's spotless bride,"
To worship in whose sacred walls
It e'er should be our pride.

V.

We entered in the holy church,
And after fervent prayer,
We heard the servants of our God
Fulfil their duty there.
The "resurrection's power" one proved
From that so great event,
Which we this day commemorate
When Jesus heavenward went.

VI.

'Twas thus he told the marv'lous tale:
Said he, the thousands there
Assembled at Jerusalem
The passover to share,
And all within the mystic walls
In stilly slumbers slept,
While o'er the silent sleeping hosts
The midnight breezes swept.

VII.

And all *without* the walls was still—
The moon allayed the gloom,
While with pale light it dimly shone
Upon our Saviour's tomb;
Reflected, too, it gleamed afar
From polished helmets bright,
Of guarding Roman sentinels
In the silent dead of night.

VIII.

But suddenly the astonished guard
All speechless, prostrate lay,
While th' angel from the sepulchre
Forth rolled the stone away.
'Twas then the King of Glory rose,
And burst death's envious chain,
And published to a rebel world
His right and power to reign.

IX.

Retiring then we left the church,
And slowly went our way
Beneath the stately aged elms
To watch the parting ray
Of the yet ling'ring holy light,
Which lift to all forlorn,
The brighter hopes of joys that crown
The resurrection's morn.

—.—.—.

New Haven, May 8, 1841.

A SERMON

Delivered in Christ Church, Philadelphia, on Tuesday, April 20, 1841, by request of the City Councils, at the Funeral Solemnities in honor of the late President of the United States. By the Right Rev. Henry U. Onderdonk, *D. D., Bishop of the Protestant Episcopal Church in Pennsylvania.*

Published by request of the Joint Committee of the Councils.

Psalm xlix., part of verse 12.—*Man being in honor abideth not.*

Who can require proof of this declaration, with the fact before him that brings this assemblage together? What greater "honor," than to be the chief Magistrate of a large and growing empire! what fleeter evanescence, than to hold the dictinction for only a month! A citizen, already eminent, is sought out for this high office,—the nation is in a movement never equalled, to decide whether it will give it him,—the decision is made, and the office actually conferred. The venerable man who is the choice of his fellow-citizens, is found to be yet more favored by the large vote he received. All this greatness he enjoys for one month. And then is the truth of the divine word most remarkably illustrated: "man being in honor abideth not." We need not stop to inquire whether the highest place in a nation has ever before been held for so short a period. It is enough to mark this event as unique, that never has supreme greatness been so conferred, to be so soon hid in the tomb.

My brethren: your preacher is designated to his present function by your respected city authorities; and perhaps also by the obvious propriety of his representing, in this part of the Union, and on this occasion, the Church in which the illustrious departed was numbered. Your preacher belongs not to the political world; and takes no part, either here or elsewhere, whether for or against the distinctive political opinions of the venerable Chief Magistrate whom God hath removed from us. Nor was your preacher honored with the personal acquaintance of the late President; and, as I could but repeat, from his known history and character, what is already before the public, I may well decline offering remarks on those topics. With his career as a soldier, a statesman, a magistrate, you are all familiar. His private and domestic virtues are well attested. And, best of all, good evidence there is, that his heart was governed by religion, by Christian principle and holy faith; and that in his conduct he "adorned the doctrine of his God and Saviour." Would to God, that all men in high places would afford such a testimony during their life, and leave such a testimony at their death!

This fragrant remembrance of the piety of our late Chief Magistrate, adds to the natural propriety of your preacher's avoiding secular topics on this occasion, and devoting the brief space allowed him to reflections more becoming this holy place:—such reflections, we may believe, were the more acceptable to him whose memory we honor; and, with God's blessing, they will be far more profitable to us. Allow me then, in a few remarks of the most unpretending character, to direct your minds to a *religious* view of the text, "man being in honor abideth not." And may the Holy Spirit impress the instruction on our hearts!

Taking the words literally, the psalmist employs here an hyperbole, as a strong expression of an important truth: the personage 'honored,' as if halting but a few hours at an "inn," continueth scarcely a night on this prominent stage of his journey; he is not there on the morrow. Man's whole life is but a pilgrimage, a journey without a home; and of that pilgrimage, his life in eminent station is but as a single night. And so, verily, it often appears; for time has no absolute measurement. Turn to the warrior who fought his way to empire, and who, for some twenty years, filled the world with his expanding fame. He fell from this eminence, and died a captive: and twenty years more withdrew from him and his the effective thoughts of the world. It is only a rhetorical exaggeration then, not untruth, to say that he abode but as the night of a weary traveller amid his thickly strewed glories. So brief does time appear, when past! Contemplate then the much fleeter course of our late President; and it is scarcely exaggeration even, to declare that he tarried but as a night in his honorable sojourn.

But my text was chosen, not for criticism, but for direct and unadorned edification. And how forcible a warning does it present of the vanity of even the best of things earthly!—how deep an admonition 'not to love the world, nor the things that are in the world!' Honors, honorably gained, are perhaps the best of merely temporal good; yet in even these no mortal "abideth." They pass away like things unreal; or man passeth from them as if they were never his. Well, therefore, may we exclaim, with the holy writer, "man walketh in a vain show;" we are but bearing parts in an empty exhibition. The world is a great drama, in which the actors give to their feelings and passions, all their strength, all their anxiety, all their hope; asking no happiness but to succeed in this exhibition. And when their brief part is ended, what has it proved but as the unreal pageant of a theatre; the illusion indeed longer sustained, and at greater cost, yet as utterly unsubstantial when finished! When their brief part is ended, what have their exertions gained, but the gratification of some transient hours, without one enduring profit for those dreary hours which are to come after present delusions have ceased! "Man abideth not" with the "vain show:" the "vain show" abideth not with man. The world is like those false pictures produced by art, in which the eye beholds a beautiful object, while there is nothing to be grasped or felt. Such a deception of the world is perfect. We perceive in it things most desirable, highly colored and gilded; we are caught by the glare, and make the strenuous effort to be foremost in reaching the splendid illusions: we persevere, and are successful: but the prize fades in our hand; it never had substance. St. Paul uses a similar metaphor: "the fashion of this world passeth away;" the joys and the grandeur of the world, and ultimately the very form of the world itself, pass quickly by, and are gone. Embellish as we may the earthly scene, it is but a pageant. Yet in this scene only it is, that man finds his temporal "honors." What wonder then, that they abide not with him! What wonder, that he "abideth not with them!"

The reason why earthly things are so unsubstantial and vain, so fleeting and unsatisfactory, is, that men are sinful. Sin hath disordered the world, and made its affairs what they would not have been had innocence remained. Depravity hath opened our hearts to false and deceptive notions. Imagine a community of men *not* fallen: there, none desire wealth, perhaps there is no wealth; and this whole illusion is unknown: none desire power or distinction; so that there is no ambition; yet, if government is bestowed on any, they mingle nothing of mere personal gratification with the faithful discharge of their trust. Here would be a world of things real, though not heavenly. In such a world, man might be "in honor," yet "abide" long. Such, however, is not our world. Sin hath made it a "vain show;" and as death approaches, it becomes like an emptied theatre. How important then, are religion and heavenly wisdom, to plant the convictions of faith, to unfold the hopes of faith, and urge the reluctant soul from attractions so delusive, and prepare it for the realities of the world that is eternal!

Turn we again to the text:—"man being in honor abideth not." The personal excellence, and the useful qualities of those who depart hence, are lost to the world. All that we have prized in an eminent fellow-mortal, vanishes at death: "the eye which saw him will see him no more; neither will his place any more behold him." The eye beheld him with reverence. In the human form, there is beauty and dignity: as much as the body can resemble spirit, our bodies are the 'image of God,' expressing the divine qualities lodged within them: and a deep lesson it is, when such forms are doomed to embrace corruption and be food for the worm. Add to this general nobleness of the aspect of man, speaking him lord here below,—add to it the commanding look of superior intellect, the ardent expression of genius, the features which betoken more of sterling qualities than they distinctly proclaim; and you have the highest imprints of the human countenance. And when death effaces such an imprint, we feel regret that it could not protect the valued object that bore it.

Yet further: "man being in honor abideth not" in the "place" he occupied here. By the death of eminent men, we are deprived of the continuance of the good which they were the means of conferring. They have lived for the benefit of society; they have been nearly connected with the national welfare. Perhaps such an one had borne honorably the burden of high official station. Or, he had served his fellow-citizens usefully without being in office. He may also, in either case, have been the creator of his own eminence, and have seen that eminence willingly accorded by the social body around him. They had looked to him as their example, their guide, their benefactor. Even his private virtues had thus been brought into notice; and had become objects of imitation for the 'cloud of witnesses with which he was encompassed.' We often know not the value of such individuals, till death removes them from us: for the benefits they conferred were so many and so perpetual, yet so unostentatious, that we received them almost imperceptibly; their influence was so gentle and unobtrusive, that we yielded without feeling it. There often is something in pure love to a worthy public character, that makes it kindred with personal affection; it is gratifying to bestow it on an object in whom we have a deliberately formed confidence; its very bondage, is pleasing; and the "honors" we offer with it, we feel to be reflected on ourselves. Such an attachment is the dictate of religion; for, as in any way benefactors, the class of persons we refer to are entitled to this gratitude, whether in deeds or in the heart; and, if they are in authority, their right is yet stronger, for they are to us "the ministers of God," acting towards us and for us in the place of God; and the love we thus yield them is a branch of the love we owe to the Divine Sovereign. All this affection is due to the higher magistrates, and proportionally to the lower, on the principle even of natural religion; and Christianity ratifies the practical duties flowing from it by her commandments, and its spirit by her spirit. And when an object of such reverence and kind feeling is called from this world, we mourn his departure with emotions, not so excited indeed, yet not like those which overcome us under more tender bereavements. We exclaim, with the inspired man, "the beauty of Israel is slain upon thy high places." And if such a public friend is cut off in the height of his usefulness, or in our highest expectation of his usefulness, how utter appears the desolation of the 'places which behold him no more!' And how does much of our exulting hope seem buried in his grave! We share the withering force of the truth, "man being in honor abideth not." Even the best "honor" in this world, and some of its best affection, are but as vanity. What then can be better than vanity, but the qualities and the affections that will endure for ever, and for ever increase, in the world above!

To extend our view of the 'unabiding honors' of man, we turn to those whose talents are lost to us at death. Ample is the sphere for which God designs the benefit of His choicer intellectual gifts; exalted the distinction awaiting an individual thus endowed. He feels the energy of an expansive mind; and its powers are evolved by the labors of youth, and extended by the cultivation of riper years. Or perhaps, native genius impels him at once to enter upon an admired course, in some department in which ardor may suffice for a noble beginning, while greater applause will mark its mature progress. From such classes of men, are furnished the 'burning and shining lights' of the world; and the world often acknowledges its obligation to them. Science is explored, or the heart instructed, or human misery alleviated, or public justice and the fabric of society improved, by their persevering meditation and patient study; or the country is defended by their instinctive valor, or governed by their counsel almost instinctively wise. In such benefits multitudes rejoice; for such benefits multitudes are grateful, and magnify willingly their benefactor; while yet they look for more, deeming the talents that conferred them a mine inexhaustible, or the services rendered too valuable ever to cease. But such fancies are illusions. A day, a moment, may annihilate the hope of those who indulge them. Disease hath fixed his iron grasp on their favorite; his intellectual majesty is palsied; his manly arm is nerveless; his vigor of judgment is prostrate; he is borne away to the tomb. Talent, skill, knowledge, wisdom, valor, all are gone; and the mind that was almost more than human, will never again irradiate this world. How mysterious the providence, which thus kindles a luminary, to extinguish it when its ray shall diffuse the widest promise! How mysterious the providence, which excites thus human expectation, and centres human attachment, in some revered personage; and then casts over him the veil of death, and hides him from us! Our eyes and our hopes attempt in vain to follow him into his concealment; and we are left with the poor consolation, "man being in honor abideth not."

No, brethren, we will not deem such a providence mysterious; for it points to a future state. It teaches that this world is not excellent enough for our noble faculties, but they must find larger expansion and higher employment in a better state of things. If here so exercised, as to have the "glory of God" through the Redeemer for their primary or their ultimate object, they are called hence to minister to his glory in functions more exalted. Much as the good and the wise knew here, they knew but in part; whether it were in the study of God, in the study of affairs, or in the study of nature: nor could their knowledge of any thing be perfect, without ascending to that world where there is no imperfection; much less could they know the things that belong to that world only. To that world therefore, the good and the wise depart. And though mortal 'eyes' behold them no more, eyes immortal will see them, in the resurrection, beaming with the 'glory of the incorruptible body!' Though earthly 'places' are deprived of them, they will enter the better heavenly places, and stand in "honor" in the presence of the Eternal. The faculties that can avail in that holy world will there remain; and the mind, entering the new 'tabernacle,' the new body, prepared for it, will again expand, with nobler powers, purified from all that weakened or debased it while on this fallen earth.

Your preacher has thus far willingly combined greatness and goodness, in the thoughts laid before you; for they are believed to have been combined in the venerated personage whose death has called forth these general remarks. But there may be earthly greatness without goodness; greatness in office or rank, greatness in learning and science, greatness in the cabinet, in the senate, in the field, greatness in the halls of justice, and even in the Church of God; all, without the only real goodness, "repentance towards God, and the faith in our Lord Jesus Christ." When persons of such character depart from this world, *their* future world is not that we have described, but a condition of endless ignominy and pain. They have been great in those things only which begin and end on earth; they have not cultivated the "glory" that belongs to heaven. Nothing have they to take thither; and their earthly greatness is their only reward. They have shared, also, with the whole human race, the depravity common to all; but they have not, like the godly, obtained pardon through the atonement of Christ, and been purified by the Spirit of grace. Their depravity they take with them to the other world; and it makes them unfit for heaven, and consigns them to perdition. Earthly greatness was the only reward they sought, the only reward they obtained; and it follows them not when they die. How deeply woful, in the case of those to whom so much hath been given, and who have so little improved it, to have to exclaim "man being in honor abideth not!"

But man "in honor" here, and prepared likewise for heavenly "honor," *will* "abide;" he will "abide" for ever in the everlasting world. He goes where all is "glory, honor, and immortality." He goes where God can make him "ruler over many things." He goes where the Saviour 'will grant to him to sit with him in his throne, even as He is on the throne of the Father.' There is figure indeed in such descriptions; but it is not empty figure. And the least they can signify is, that the righteous "abide" in "honor" in the heavenly world.

In heaven, we shall be no more perplexed with the "vain show" that here deludes us; all will be reality; holy joys, perfect knowledge, everlasting existence, and the unfading brightness of the Father's countenance. Such, Christian, is thy sure prospect. And know, that it may, in part, be enjoyed even here. Abandon the desires and pursuits that are vain; devote your heart to the realities of virtue and godliness, of faith and repentance, of the things that are of account in the celestial world; and a stream from the celestial fountain will reach your heart, for refreshments through the earthly pilgrimage. The Spirit of God is a fountain inexhaustible; his 'renewing is shed on us abundantly through Jesus Christ our Saviour.' Surrender the baseless hopes of the world, for the "sure Foundation" and the "tried Corner Stone;" and you will partake of the joy, the peace, the hope, of those who are 'redeemed unto God by the Saviour's blood.' Thus "lay up treasure in heaven," and you may begin to enjoy it while on the earth.

Or, do any object, that such thoughts and motives are too highly spiritual, to produce effect on minds not religiously enlightened? Let me return then to the gloomy *facts* which require no spirituality to comprehend them. Does he who has reached middle age, find it difficult to acknowledge, that worldly pursuits and worldly fortunes are generally but "vanity and vexation of spirit?" Is there an individual who sees not, in the mournful event we commemorate, the glaring stamp of the emptiness of earthly "honors?" The departed first Magistrate of our land had gained every thing he could hope for; much more, probably, than he had ever expected, till past middle age. And of this he had one month's enjoyment; if, indeed, the enjoyment was not drowned in the toil and the care. And, but for his religious character, bitter would be the vanity, that, reaching the "honor" in which he "abode not," he had gained what to him was "the whole world," yet had 'lost his soul.'

Here then, brethren, are some of the facts: whither look we for the cause? We need not seek it "afar off." My sins and yours contribute to the disorder, the sorrow, the delusion, that prevail on the earth; and to the sins of mankind at large, the whole is due. My sins and yours are rebuked in the visitations of severity which God inflicts on the earth, or on our country. Be such the reflections we carry with us, from the contemplation of death, to the scenes of life. Let our hearts cherish every solemn thought we have this day gathered; and while thus "musing" faithfully, "the fire" of the Spirit shall be "kindled." Thus glowing, our souls will become more pure and more precious, under the hand of Him who "sits as a refiner's fire," and so be prepared for 'the day when He shall make up his heavenly jewels.' How unspeakable the "honor"—and it "fadeth not away," but "abideth" for ever,—how unspeakable the "honor," of being "jewels" in the Redeemer's eternal "crown of glory!"

From the Gospel Messenger.

GOSPEL MESSENGER FOR FOURTEEN YEARS.

We are more than ordinarily gratified by the request that the letter below should be placed in our columns, though in making the present there noticed we have felt that we were but meeting the design contemplated, when, in his last will, the beloved and still lamented Hobart had his eye to our aid and encouragement, in the humble work which we began with trembling, and have prosecuted with care and anxiety. The assurance that we have been useful to the cause of Christ and his Church, is a reward more precious to our heart, than the honor of conducting the most learned and attractive periodical of the day.

To the Rev. John C. Rudd, D. D, Editor of the Gospel Messenger.

Rev. and Dear Brother:—

I accept with very great pleasure your valuable present of a complete set of the Gospel Messenger, from its commencement in 1827 to the present year, neatly bound in five volumes.

I shall regard them as a portion of the archives of our new Diocese, and as such shall carefully transmit them, together with the subsequent volumes, to my successors in office.

The opportunity I have had, since my connection with the Diocese, of ascertaining the value of your paper to the cause of religion and the Church in this section of the state, and the many testimonies I have heard uttered to the judgment, prudence, piety, and Christian temper with which it has been conducted, authorize me to assure you that in this work you will leave behind you an abiding proof of a zeal, fidelity, and devotion to Christ and his Church, which have been tempered by the wisdom and gentleness which become his true disciples.

To his blessing I commend your future labors, and most sincerely and fervently do I pray that your declining years may be soothed by the rich consolations of the Gospel, by the holy minis rations of the Church to which you have devoted the energy of youth and the ripeness of manhood, and by those glorious and animating hopes which the grace and merits of the Saviour enable every faithful Christian to cherish during an earthly pilgrimage, and the fruition of which will follow the sentence—"well done, good and faithful servant, enter thou into the joy of thy Lord."

I remain, affectionately,
Your friend and brother,
W. H. De Lancey,
Bp. of the Diocese of Western New York.
Geneva, April 8, 1841.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. Hiram Jelliff, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's.
March 27.

SELECT SEMINARY FOR YOUNG LADIES.
Peekskill, Westchester Co., New York.

THIS establishment will be opened by Mrs. Rainsford and her daughters, on Monday the 3d of May, in the healthy and beautifully situated village of Peekskill.

The charge for instruction, comprising every branch of a solid and polite education, will be for boarders, $200 *per annum*; for day pupils, in the senior class, $40; in the junior. $32.

The following will be *extras*.—French, Drawing, and Ornamental Needlework, *each* $5 *per quarter*; Piano-forte, with use of instrument, $12; do. Singing, $10 do.

Boarders will be required to bring with them bed bedding, and the usual appendages to the *toilette*.

Payments to be made quarterly in advance.

Each young lady will be under the superintendence of the Principals. The French language will be the medium of conversation in the school-room.

Further particulars may be obtained from the Principals; the Rev. Moses Marcus, B. D., Rector, and the wardens and vestry of St. Peter's Church, Peekskill.

References may be also made to the Right Rev. the Bishops of New York and New Jersey, the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; Messrs. Swords, Stanford & Co., James B. Elliman, John H. Hicks, Esqrs., and John Smith Rogers, M. D., New York.
Peekskill, April 17.

EDUCATION.

THE Rev. P. L. Jaques, Rector of St. Luke's Church, Hope, Warren county, N.J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of Bedding, are $125, and with B[illegible] ding $135,—to be paid *quarterly in advance*.

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.
Hope, May 1, 1841. 2mo.

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:
Rev. James M Matthews, D. D. — Rev. Samuel Seabury, D.D.
Rev. John M. Macauley, — Henry Hurens, Esq.,
J. D. Keese, Esq., — B. A. Mumford, Esq.
James B. Wilson, Esq., — H. H. Reynolds, Esq.,
Timothy Clough, Esq.
March 6—tf

BROOKLYN COLLEGIATE INSTITUTE,
(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in Durham, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors, on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the ciy, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the playgrounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.
For English and Commercial Studies, per ann. $160
" Classical, French, and Mathematical, 200
No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N.Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:
Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb. 27.

MRS. LINCOLN PHELPS' INSTITUTE,
At Rahway, N. J.

THE Summer Term will commence on the 5th of May. May 1—tf.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 552 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13--yly

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec 12.

PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
Depository, No. 28 Ann Street, New York.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	3 00
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism,	1 50
Manual of Short Prayers for Children,	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns,	8 00
Harmony of the Creeds,	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, "	11 00
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols.,	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " 2, "	12 50
" " 3, "	12 50
" The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library 63 vols. 18mo.—nett price 20 cents each.

The Juvenile Library, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
John W. Mitchell, Treasurer, or
Daniel Dana, Jr., Agent.
Union Depository, 28 Ann st.
New York May 1, 1840.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, *No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

THE CHURCHMAN,
EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"The united interests of the Gospel and the Church."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

Terms. *Three dollars* per annum, payable in advance. No subscription received for less than six months.

It gives me much pleasure to be able to say, that I consider the Churchman as having, during the nearly ten years of its existence, very faithfully and satisfactorily answered the important objects of its establishment. It has, as it richly deserves, my full and undiminished confidence. To readers of sound and improved minds, who would enjoy intellectual gratification of no common order; to humble and honest inquirers for the purity and integrity of evangelical truth; to the practical Christian, who would have his faith, holiness, and virtue founded on scriptural principles, and governed by scriptural motives; to the Churchman who cherishes pious attachment to the true character, divinely imparted claims, and holy interests, of the Body of Christ; and to the good citizen, who desires the best welfare of the community; I recommend the columns of the Churchman. In those columns, too, will be found the fullest and most accurate Record of the events connected with the current history of this Diocese, and one, it is believed, at least as full and accurate as any, of those connected with the current history of the American Church at large.

I am happy to know that the Churchman is increasing in favor with the serious and intelligent portion of the community; and cordially recommend to my Diocese its continued and enlarged patronage. No family should be without it.
Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, December 18, 1840.

☞ No subscription will be discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D.; George M. Marsh,	Portsmouth, N. H.
Charles Stimpson, jun.	Boston, Mass.
Samuel R. Slack,	East Cambridge, "
Charles Burnett, jr.	Providence, R. I.
Joseph Wait,	Burlington, Vt.
Frederick Sill,	Middletown, Con
Sidney Babcock,	New Haven, "
A. R. Park,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y.
A. A. Van Voorst,	Schenectady, "
Z. Clark,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
Ira Dubois, Esq.	Catskill, "
Jacob Van Ness, Esq	Poughkeepsie "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Josiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
A. S. Green, Esq P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
Archibald M'Elroy,	do.
Terry, H. J., Esq.,	Newcastle, Del.
D. Brunner,	Baltimore, Md.
J. Biscoe, Post Office,	Chaptico, "
Rev. S. C. Davis,	Charlotte Hall, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C.
George Rowland, Esq.	Norfolk, Va.
Joseph Gill,	Richmond, "
A. E. Miller,	Charleston, S. C.
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn.
Rev. J. T. Wheat,	Nashville, "
John W. Jones,	Louisville, Ky
William Jucho,	Lexington, "
Arius Nye,	Marietta, Ohio
Lewis Handerson,	Cleveland, "
Rev Richard Bury,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
P. E. Demill, Esq.	Detroit, Michigan
Rev. Samuel R. Crane,	Niles, "
H. V. Raymond,	Mobile, Ala.
Thomas Peters,	St. Louis, Mo.
Brevoort Butler,	Natchez, Miss.